Elicitive Conflict Mapping (ECM)

OVERVIEW OF THE TRANSRATIONAL MODEL

In 2003, John Paul Lederach put together a Map of Conflict as a suggested tool for his method of elicitive conflict transformation.[1] He adapted his previous matrix, which comprised personal–relational–structural–cultural reference points, by adding two important factors, on the one hand aspects of the relevant factual conflict history that had an impact and on the other the parties' objectives for future relations. Lederach distinguishes between the episode of the conflict, which is visible on the surface, and its epicentre, which lies deep below the surface. He inspired the layer model that I develop later, even though he did not elaborate on it in depth. To him, the tension between episode and epicentre describes the Dionysian aspect of conflict transformation as art form. Given that Lederach's elaborations concerning the Map of Conflict are limited to his rather brief suggestions, I trace the modes of operation and explore the usefulness of such a tool for transrational epistemology, then put it into practice in the second part of this book.

Responding to the transrational shift in peace research and peace politics, the starting point for Elicitive Conflict Mapping (ECM) is the transrational model of themes, levels and layers, which I propose in the last chapter of Volume 2.[2] I refer readers to that place for a detailed discussion of the model, but will briefly summarize the logic of its final diagram here for those who have not had a chance to see it before.
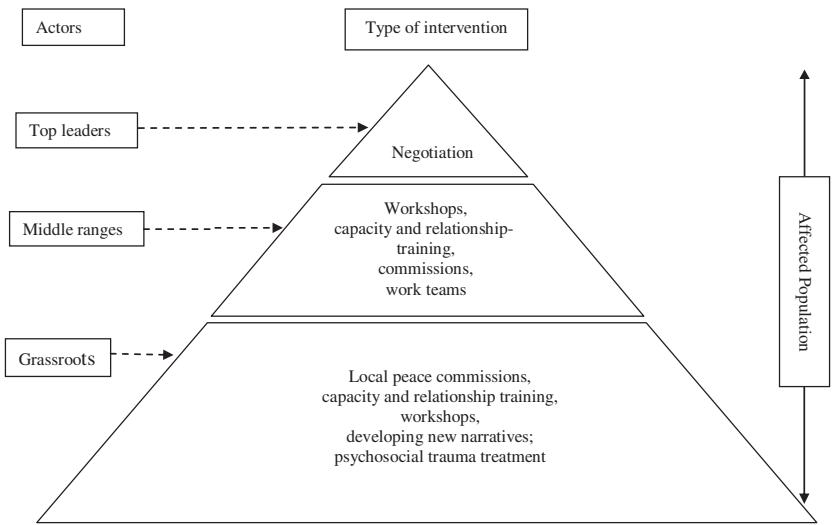
Fig. 2.1 Lederach's original pyramid of conflict from 1997. Dietrich (2013, p. 153, following Lederach 1997, p. 39)

Interior **Energetic and postmodern**	Exterior **Moral and modern**	
Intentional Peace out of harmony	Behavioural Peace out of security	**Singular (individual)**
Cultural Peace out of truth	Social Peace out of justice	**Plural (communal)**

Fig. 2.2 The quadrant model of peace interpretations

I begin with John Paul Lederach's much-acclaimed pyramid model, which in my version was designed as illustrated in Fig. 2.1.

I connect Lederach's pyramid to my transrational interpretation of the five so-called peace families from the first volume.[3] I developed the matrix based on Wilber's four-quadrant model, structured as in Fig. 2.2.

The three-dimensional model of Lederach's pyramid, portrayed from a bird's-eye view and combined with the main themes of harmony (energetic), justice (moral), security (modern) and truth (postmodern) in its simplest form, gave rise to the picture in Fig. 2.3.[4]
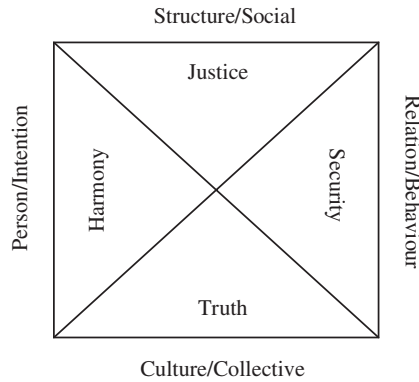
Fig. 2.3 The pyramid from a bird's eye perspective, combined with the themes of the quadrant model in Fig. 2.1
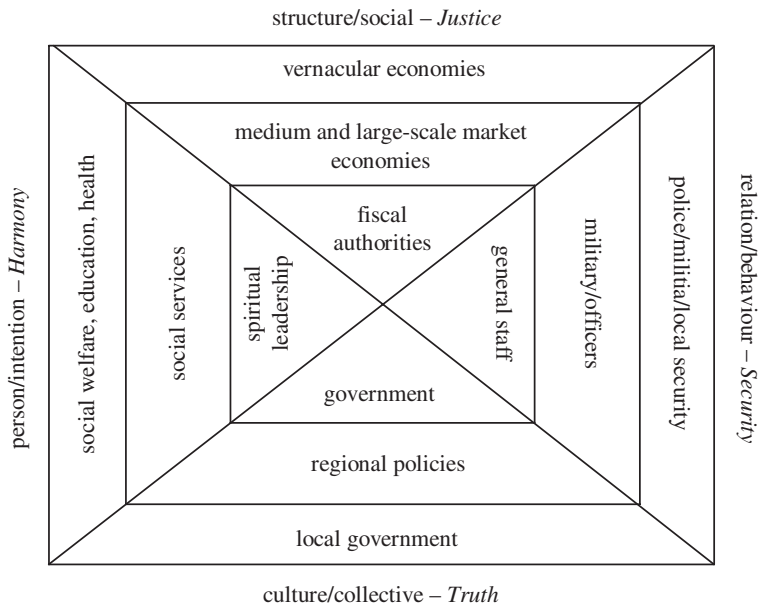

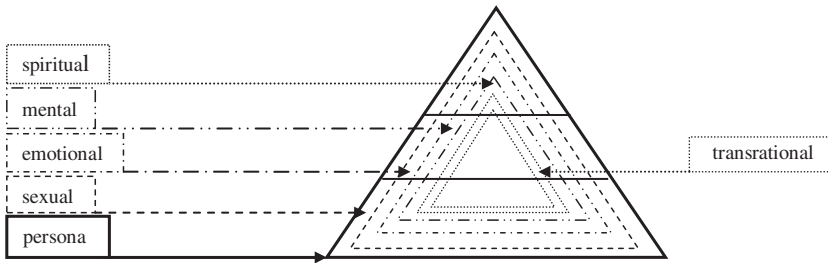**Fig. 2.4** Outline of social levels and layers in Lederach's pyramid

Fig. 2.5 Cross-section of the intrapersonal layers of Lederach's pyramid; lateral view

In addition to having the themes as the sides of the three-dimensional pyramid, I also visualized Lederach's social levels, Grassroots, Middle Range Leader and Top Leader. This rendered Fig. 2.4.[5]

By understanding the pyramid in a three-dimensional way, it naturally follows that beneath the visible surface that I equated with Lederach's definition of the conflict studies episode lie further conflict-effective layers, which are hidden. In exploring these inner layers, I followed the seven-step system of yoga psychology, and illustrate this laterally in Fig. 2.5.[6]

If I were to portray human relations in general and conflicts in particular as a wild plant instead of a constructed pyramid, it would be obvious that as an open system it does not solely consist of a trunk, branches, leaves and blossoms on the surface. Instead, it nourishes itself via invisible roots connected to hidden parts of the plant, which contribute to the plant's growth on the surface. I will revisit this thought later. For the moment, however, I will continue with the illustration of the pyramid. When viewing it from above, the combination of themes and layers in all the levels indicate the layout shown in Fig. 2.6.[7]

Having illustrated the intrapersonal dimension in this way, and following systemic and transpersonal psychology, I define those layers located outside the material–personal surfaces of the persona as family, social, community, policitary, global and universal.[8]

This conceptualization logically follows the initial starting point of Lederach's pyramid that deals with interpersonal and societal conflicts. Adapting it for the intrapersonal sphere is mandatory when following the principle of correspondence in Tantric philosophy: as within, so without. This is a principle of elicitive conflict transformation. A human in a society is simultaneously an integral unit, a holon, and part of bigger holons such as families, community, society, humanity, planet Earth and the universe or
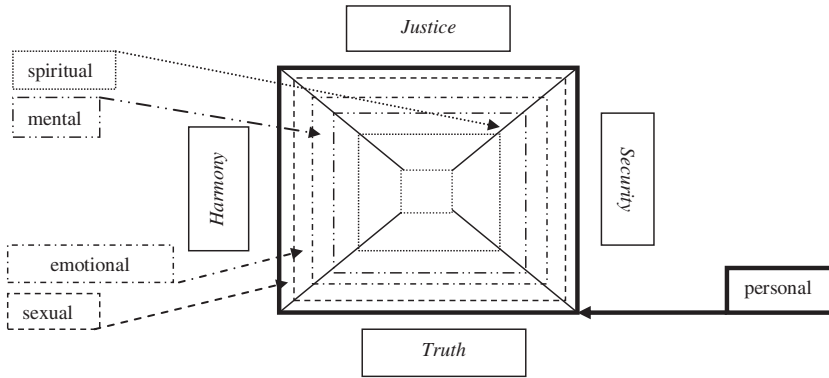
Fig. 2.6 Layout of the intrapersonal layers of Lederach's pyramid

cosmos. In accordance with my proposition, the stratification in Lederach's pyramid should hence be applicable to the conflict of an inner team,[9] a persona in the same way as interpersonal or intersocietal conflict work.

Returning to the plant as metaphor, it is not only the plant's roots and all subterranean features that nourish the open system which remain hidden from view. It is difficult to depict the physical, chemical, biological, emotional and aesthetic impacts on its surroundings, even though these undoubtedly exist. Even a simple blade of grass protects the soil from erosion. It emits oxygen into the air. It serves as animal food. It delights those who see it. In its wholeness it is at the same time part of a coherent bigger picture, such as a meadow. Plants not only nourish themselves from substances that are taken in through their roots. They also receive nourishment from the sun, through heat and humidity, which have an impact on them as cosmic or atmospheric energy. The life and growth of a plant are paradoxically dependent upon two epicentres—a telluric one and a cosmic one—even though it only exists in one world.

This metaphor can be applied to all open systems, including humans as beings engaged in relations and conflicts. I therefore holistically add those interpersonal layers that are located outside the surface or mask of the persona to the diagram. Towards the end of the last volume, I anticipated something that remains crucial for the epistemological interest of this book: the yoga psychology of the Orient and humanistic psychology of the Occident intersect in their interest in the conflict-potentialized self-involved and egoistic spheres of being human. The Western approach takes its orientation from the episode to the epicentre. The Eastern
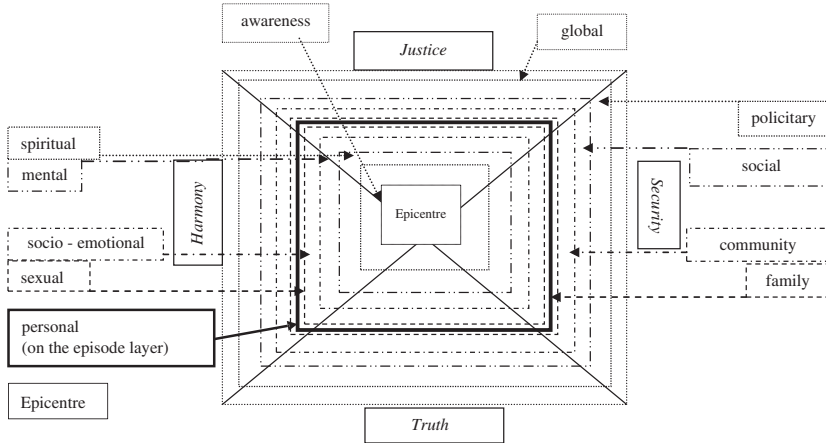
Fig. 2.7 Complete layout of the layers and themes of Lederach's pyramid

approach spreads from the epicentre towards the episode. Yet, and precisely because of this, both share an interest in the I/Ego as the material conflict zone of being human. I illustrate this in the final sketch of Volume 2, reproduced here in Fig. 2.7.[10]

Only when holding the printed version of Volume 2 in my hands did I recognize the similarity of my diagram to the Kalachakra mandala of Tibetan Buddhism. It is a model of the material, emotional, mental and spiritual aspects of being human, like a set of directions for the path from the Buddhist wheel of temporal suffering. I saw this mandala for the first time in Graz in 2002, where the Dalai Lama offered an initiation into, as he calls it, the Kalachakra for world peace.[11] In the following section, I discuss the structure of the mandala, which obviously had an influence on me even though I was not aware of it. In 2008, for Volume 1 of this trilogy (in German), I confined myself to a short remark:

> The outer *Kalachakra* is a description of the emergence and composition of the manifest world, the planets and the stars. It symbolizes outer cycles of life and time, like the days of the year, and contains a comprehensive cosmology. The inner *Kalachakra* describes the cycles of life and time of the human body. […] The *Kalachakra* represents a comprehensive training program for practitioners. It describes methods for how the basis […] can be transformed into the state of enlightenment, how harmony and peace can be attained.[12]
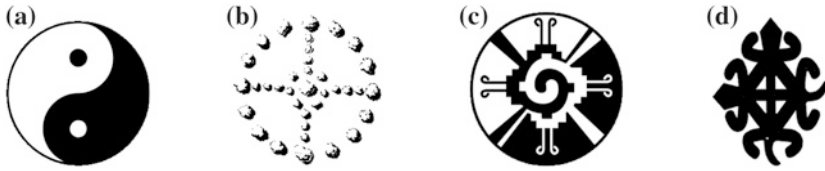
Fig. 2.8 Different symbols of *energetic* peaces

At that time, I integrated the model of the Kalachakra with other energetic philosophies into the concepts of transrational peace. I did not grasp the eidetic impact of the mandala on my model until realizing how much it resembled the diagram in Volume 2. The similarity is coherent, yet not imperative. The Kalachakra mandala represents merely one of many different ways in which we may depict the non-dual principles of energetic peace thoughts. By way of example, I will illustrate in Fig. 2.8 others I have mentioned previously: (a) the Taoist yin-yang,[13] (b) the shamanic medicine wheel,[14] (c) the Hunab Ku of the Central American Maya,[15] or (d) the Siamese crocodiles Funtummireku of the Akan in Western Africa.[16] Just like the Kalachakra mandala, at their core all are based on the same non-dualism as the Tantric and energetic understanding of peace. With each, there are simple and popular versions, but also more complex and detailed variations that can be adapted and interpreted in a similar vein, as I do here for the Kalachakra mandala.

Excursion: The Kalachakra as Metaphor for the Elicitive Conflict Map

The Kalachakra mandala can, with some variations, be found in all schools of Tibetan Buddhism. It is about 1000 years younger than the basic Yoga Sutras of Patanjali, which themselves apparently date back to Buddha and, in the opinion of some, were also influenced by Christ.[17] While these lines of thought lead into different contexts, they are nonetheless historically connected to one another, and connected by content. The texts are intended for the meditative and ritual purposes of the Tantric practitioner, the yogi.

The Kalachakra mandala illustrates the cycles of time as a three-dimensional palace (see Fig. 2.9). The layout is that of a five-storey pyramid.[18] The ground floor constitutes the Body mandala, with four portals indicating the cardinal directions. North in the picture is depicted on the right-hand side instead of on top. Building on the Body mandala is

Fig. 2.9 Schematic layout of the body, speech and mind Kalachakra mandala, framed by the circles of the elements. *Source* International Kalachakra Network (26.11.2011)

the Speech mandala. On top of the Speech mandala in turn, the Mind mandala can be found, followed by two further storeys: the Exalted Wisdom mandala and finally the Great Bliss mandala, the highest storey of the palace.

At the centre of the mandala at the top, depicted as a green lotus, Kalachakra, the wheel of time can be found. It is portrayed classically as a four-faced deity in sexual union with his four-headed partner,

Vishvamata. This symbol stands for the union of highest bliss with deepest wisdom—the Tantric interpretation of enlightenment, the ultimate peace experience.

The principle of a non-dual union of opposites in Tantra is often portrayed as a copulating couple. In right-handed Tantra, which focuses on the incorporeal spheres, this is symbolic. The left-handed traditions incorporate the bodily aspects into their practice. Here, human energy is considered an aspect of the divine or cosmic energy. Without normative prescriptions, the individual realizes what is good. From there, a creativity based on unhampered self-expression is represented. Following this approach, the hidden potentials of humans manifest themselves once they are allowed to unfold in surroundings free of prejudice. Balancing out natural instincts, passions and longings, instead of suppressing, over-regulating and denying them, enables a dynamic equilibrium. This was also an integral consideration for the development of humanistic psychology from psychoanalysis of the 1960s and 1970s.[19] In spite of all this, in left-handed Tantra the ritualistic–meditative unity is also reserved for inaugurated yogis.

For the understanding of the Kalachakra mandala, the Tantric principle of non-duality holds true, meaning that every aspect of one side needs to be connected to its equivalent on the other. There are no good or bad directions. The path is to be found in the balance. For orientation on the mandala, the characteristics are of interest as an overview.[20]

	East	West	North	South	Above	Below
Colours	Black blue	Yellow	White	Red	Green	Blue
Elements	Wind, motion	Earth, quiet	Water, cold	Fire, heat	Space, acuity	Ocean, depth
Symbols	Sword	Wheel of religion	Lotus	Jewel	Thunderbolt	Bell
Disturbing emotion	Jealousy, envy	Naivety	greed, desire	Arrogance	Anger	Limitation
Deep awareness (wisdom)	Ambitiousness	Purity	Individuality	Equalizing	Decisiveness	Wisdom
Aspect of being human	Mind	Awareness	Body	Speech		
"Winds of the karma", giving rise to appearances	Dreamless sleep	Joy	Wakefulness	Dream		

The translation of the Tantra writings, drawn from metaphors of bygone times, appears poetic and a little bizarre in the twenty-first century. However, the substance of the peace teaching behind those metaphors is timeless.

The matrix of peaces created from harmony, justice, security and truth upon which transrational peace philosophy builds can be readily identified in the Kalachakra mandala as well. Every cardinal direction and every level of the mandala metaphorically and constantly encapsulated into another reflects this fourness. The first principle of elicitive conflict transformation, the correspondence of inside and outside that I derived from Tantrism, manifests itself here.

On the outside of the Body mandala in the Kalachakra, the highly complex symbolism of computing time starts, reaching from an individual breath to the course of the luminaries. The Body mandala is defined from the outside by the circles of the elements. From the inside to the outside, these are the circle of the earth, of water, fire, wind, space and wisdom. The outer circles follow the cardinal directions in their colour selection, whereby the outermost circle of wisdom incorporates all by combining every colour present. The centre of the Kalachakra lies in the innermost part and at the outmost edge. This paradox is the pivotal message to transrational peace philosophy and hence elicitive conflict transformation.

Tantric texts deal with inner processes as well as with mental and emotional aggression. These on the outside are expressed as intolerance, jealousy, greed, hate, violence and war. Objectively outer enemies, independent from attitudes, are unknown in higher Tantra, since the outer reality cannot be separated from the internal consciousness of the observer. All beings live inside the spectrum of their experience and meet others in whose perception they leave impressions, while others necessarily in turn have an influence on their spheres. This is nothing other than the description of humans as contact boundaries in action discussed in Volume 2.[21]

We humans experience and interpret mutual permeation not instantaneously, but rather through filtered thinking processes. Since thinking is a function of the I, it interprets the self as a dynamic unity in the lapse of time. It charges the self with the debris of the temporal, shapes it with egoic memories, experiences, values and interpretations about reality, adjusts it, and thereby diverts it from the bigger, holistic dimension of existence. Thought and its content are perceived as the same.

Following this approach, the individual perception of external events and the response to them are a function of thought. Hence, there is no separation between thought and thinker, observed and observer. Without thoughts, there is no thinker; without observation there is no observer. The thought creates the thinker, the observation the observer. Given that no problem can be solved with what created it, no conflict created by thought can be solved in a thinking manner. However, it can be transformed beyond it: through consciousness regarding the unity of thought and thinker—transrationally. This consciousness overrides the conceived separation of phenomena and consequently the deeper root cause of conflicts.[22]

The Kalachakra is in this respect constructivist, inferring that enemies, dangers or wars first originate in the minds of humans before coming into being in the material world. Hence, peaces need first to be established in the consciousness of humans, and here the Kalachakra is in accordance with for example UNESCO.[23] Since human beings tend to follow the belief systems that they have already adopted, they continue to conceptualize the ever-same realities and behaviour patterns in their notions of each other. They therefore keep running into the same plights and difficulties. This is not culpability in a moral sense, but fatally karmic. The wheel of suffering revolves around the egoically constructed perception of world and self, its alleged reality. The spiritual language of Buddhism and the normative approach of UNESCO share the objective of escaping this karmic wheel of a self-constructed reality with contemporary views of humanistic psychology. Practitioners of the Kalachakra work on consciousness in the same way that elicitive conflict work does.[24]

The Kalachakra mandala, in the same manner as my diagram of elicitive conflict transformation, lays no claim to describing reality. This would not be Buddhist. It rather considers itself as a highly symbolic road map for practitioners. The traditional writings describe the corresponding figures as symbolic signposts. The mind needs these signposts to orient itself. Here it is important to note that rationally, the Cartesian mode, necessary particularly for practical aspects in life, distorts the perspective of the bigger picture. Those who navigate on a map look for their road to the desired destination and ignore all other information. Our mind constructs our reality in exactly this way.[25]

Since the Dalai Lama explicitly connects the mandala with the idea of world peace, it can very well be read as a suggestion for current peace

work. I will eclectically refer to the treasure of Tantric peace teachings in later chapters, be it in reference to Tibetan Buddhism or to older variations of Indian Tantra Yoga,[26] and will place their insights in relation to humanistic psychology. At this point, I will merely touch upon the Kalachakra mandala and refer to comparable depictions in other world views and peace philosophies, leaving it there. These depictions all serve as methodological indications for the possible use of such road maps for elicitive conflict work, and as evidence that the elicitive approach is known and understood in many different contexts and under many names. Hence, it can be meaningfully used in the immediate encounter with parties to a conflict.

The First Principle of ECM: Correspondence

The excursion to the Kalachakra helps in understanding correspondence as the first principle of ECM. The ancient Greek aphorism "know thyself; then thou shalt know the universe" was introduced to Western philosophy through Plato and the neo-Platonists. It has been reinterpreted particularly in Western writings, from Thomas Hobbes's *Leviathan* to Ralph Waldo Emerson's *Gnothi Seaton*. From Hindu and Buddhist Tantra, Kabbalah and Sufism to Platonico-Christian beliefs, correspondence is essentially one of the most widespread principles of mystic teachings. It also appears slightly modified in System Theory, as so-called feedback loops.[27]

This mystical principle can be helpful as a pragmatic presumption of reality, as it suggests introspection preceding social activity. When internal struggles with shadows, contrarieties and needs are dealt with in a timely manner, much unnecessary agitation and violence could be spared for individuals and their surroundings. At the same time, correspondence between inside and outside, between intrapersonal and interpersonal, cannot be verified scientifically in a way that would allow it to be integrated into Cartesian everyday life as a mathematical formula could. The layers I discuss in Volume 2 are not to be considered as measurable realities.[28] Instead, they are to be thought of as analytical tools for imagination which indirectly require derivation from psychology and sociology in order to create a convincing whole. Within ECM, the themes, layers, levels and the principle of correspondence are orienting tools, as road maps with their contour lines, colours and symbols are for geography.

When I claim that behind the visible surface of the episode both the intrapersonal sexual layer and the interpersonal family layer lie hidden and are connected to each other, this point remains undisputed insofar that the behaviour of each actor in a specific conflict is co-determined among other factors by influence and by family experiences, as well as their sexual energy. Since the wide acceptance and recognition of psycho-analysis, there has been an established connection between the familial imprint of a person and the practical satisfaction or suppression of their sexual energies. The sexual and the familial bear a causal interrelationship to one another, rather than a linear one. Hence, the family imprint of a person influences that person's sexual biography, and sexual performance the composition of his or her familial reality.

In a similar manner, it might seem evident that there is correspondence between the emotional need for belonging by every human being and the outer acceptance in a concrete community. Traumatic experiences of exclusion may for instance permanently disrupt a person's trust in their inner sense of belonging and from there induce types of behaviour that further produce negative reactions by specific communities, these in turn contributing to an inner sense of frustration.

Likewise, there is a correspondence between the mental orientation of a person's persona and their societal embeddedness on the outside. Society, as an imagined and constructed system exceeding sensual perception through its inherent communicative tools and regulations, shapes the sensations, thoughts, speech and actions of each of its members. Likewise, these societal regulations and tools develop as expressions of consciousness, encounter and communication for its feeling, thinking, speaking and acting members.

For ECM, I consolidate these general statements into the principle of correspondence. When elicitively working on the surface of an episode, the interpersonal and intrapersonal layers surrounding the episode are considered equal and concurrent in relevance.[29] Among others, this thought can be found pragmatically implemented in Marshall Rosenberg's non-violent communication.[30] Based on the principle of facts–feelings–needs, Rosenberg seeks to recognize the need behind a verbal message by identifying the acutely observable feeling embedded in it.

In the peace philosophy of yoga, the principle of correspondence between the inner and outer layers of being is described through the often-mentioned chakras. These are introduced as receivers, senders

and transformers of inbuilt correlations. Typically, the seven chakras of a persona (quantified differently in other interpretations) are assigned a plethora of characteristics and qualities. As illustrated in Volume 2,[31] the lower three chakras represent the self-involved, egoic aspects of a persona; the upper represent the trans-egoic layers of the self. The fourth chakra, anahata, simultaneously represents a mental border crosser and the connection between upper and lower layers.

In the context of peace studies, for every encounter of human contact boundaries at work, it is of utmost importance to establish which range of themes is active and relevant for each of the contact boundaries and how they appear towards the others. Corresponding to this predominance, egoic thoughts are formulated. Such constructed thinking directs speech and actions. In turn, this generates resonance and thus reactions to surroundings. Personal thought processes therefore reflect back upon the persona. For most people, the self-involved, egoic layers of the lower chakras, in other words the material, sexual, emotional and mental aspects, dominate. Human beings innately hold the potential to experience and also operate in the trans-egoic layers. Some succeed in this for a more or less prolonged period of time. For most, however, the kinds of characteristics and experiences found beyond the fourth chakra, anahata, are rarely permanent and authentic.

In the language of most schools of yoga, chakras are often categorized as ethereal bodily layers. For those who view this categorization as unscientific and thus unacceptable because it cannot be proven medically or biologically, chakras can instead be understood as ideal types, symbols of order and imagination aids along the elicitive road map. In contrast to psychology, biology or the medical sciences, this question is not as important for ECM as practice. In referring to the teachings of yoga, I am not suggesting that the chakras are the kind of truth that positivistic sciences would call upon. They act towards the actuality of a given conflict as a map acts towards a given territory. The epicentre of every human encounter on this map and hence of every conflict is always located beyond the egoic aspects pertaining to the inside of each persona and at the same time beyond the societal aspects of the outside world. People living solely in the external world may forget introspection; those who are taken up by introspection may lose contact with the external world. This represents the elementary, non-dualistic rule of correspondence for orientation on the map of ECM. It illustrates how the manifest aspect of personae and the natural conflicts in their relations are regarded

as the centre of events; the centre only in the sense that it represents the episode, perceptible only through human senses, amidst the paradox of the epicentre, which in turn cannot be perceived with those senses.

The first principle of ECM in short: Conflicts surface amid the encounter and activity of human contact boundaries, but simultaneously receive nourishment from intrapersonal and interpersonal layers of the respective context.

The Second Principle of ECM: Resonance

The first principle of ECM states that there is a causal but not linear correspondence between the inner and outer aspects of being human in its episodic encounters, its culture of relationships and conflicts; the second principle deals with the dynamics of these relationships and conflicts. The focal point of considerations here is the factor of resonance, expressed in many everyday turns of phrase, such as: "resonating with something", "to reverberate", "to harmonize", "living in disharmony with something" and "discordant". They are also found in many derivatives of the word "tune", such as "being in tune with someone" or "changing tune", "tuning out", "fine-tuning something" or "to attune".[32] The popular German proverb "*Wie man in den Wald hineinruft, so hallt es zurück*", literally translated as "The way one calls into the woods determines the echo received", and its equivalent in English, "What goes around comes around", could be considered a simplified yet helpful motto for this subchapter. In this sense, the principle of resonance serves the elicitive worker as a sonar device might be useful for a geographer. It provides information about the configuration of conflict sediment that lies underneath the conflict episode and enables an energetic resonance with it.

Yoga philosophy is concerned with the resonance between the inner and outer aspects of human existence. In Volume 1, I propose the entangled translation of "calm breath in resonance with the divine breath in the whole world" for the symbol *he ping*, which represents peace in Chinese Tao.[33] It expresses the energetic understanding of a peacemaking resonance between the outer and inner world. In yoga philosophy, it is assumed that life impulses generated by the epicentre are received by the personae and implemented by their egoic aspects. Encounters, relationships and conflicts take place intrapersonally and interpersonally in the egoic and we-ish layers. They consolidate from the epicentre, penetrate into individual and global consciousness, into the spiritual–policiary,

mental–societal, socioemotional–communal, sexual–family and finally physical layer of the respective episode, where they identify their topic on all levels. This notion also corresponds with the Eightfold Path of Buddhism, where the right way of life in societal matters materializes via right awareness leading into right intention, into right speech and right action. In this cyclical way of thinking, right awareness as the backdrop to the right way of life is primed and evaluated through right practice, right consciousness and right concentration.[34] Even though this path slightly differs from yoga philosophy, here too the layer model from epicentre to episode can be observed.

Provided that the inner and outer aspects of encounters and relations in a Cartesian everyday mode remain in an atmosphere that is relatively unaffected by tensions towards each other, then these aspects can be considered energetic but also transrational peace, the "calm breath" of the individual in congruence with the "fresh air" of the greater whole.[35] It is an unspectacular, incomplete, dynamic and precarious kind of peace, which for this very reason is not being discussed. When the inner and outer aspects of being remain in a state of harmonious relation to one another, life continues to flow in calm waters. Neither excitement nor uproar prevail. Movement is perceived at the contact boundary, but not alarming violence or threats.

This kind of peace awakens the inclination for opening, growth, change and activity, and hence for self-extension in the persona. Freedom from fear fosters heightened action and increased risk-taking in the experience-guided thinking processes of the contact boundaries. The resulting signals of increased dynamism and risk-taking cause altered reactions within the environment, which in turn may feel attracted, inspired and moved, but also alarmed, revolted or even threatened by the induced changes. Typically, these kinds of turbulences regulate themselves, adjusting to a transformed harmony on a different frequency. However, the risk of more serious dissonances and conflicts at such moments arises. When the conflict gets out of control and the dissonance of the involved parties reaches a point that is intolerable, physical and violent, third-party interest and involvement might appear necessary, which could interfere potentially in harmonizing the situation, potentially in a more disruptive manner. These are the kinds of conflicts that are often addressed, and are a matter of conflict work in the technical sense of the term.

It is no coincidence that the regulation of harmonics in the European history of music paralleled the emergence of the modern definition of peace,

the nation state and the ideal of a society free from conflict.[36] It thus seems only natural to draw upon musicological terms and metaphors when illustrating the principle of resonance in peace studies.

The classic theory of harmony in music, something that to today's people in the Western world seems as natural as the nation state does as a social form of organization, is based on a scale with seven scale steps. A single note by itself cannot form harmony or dissonance; it cannot be wrong or right. No note by itself is better or worse than any of the other notes. Once a certain key has been set, however, every note takes on certain rights and responsibilities, characteristics that have an influence on the statements, course and coherence of the piece of music. The relation of the separate notes to one another determines how their resounding together will be perceived. The combination that is perceived as harmonious or dissonant depends upon the listening habits of the respective audience.

Ideally in the classic theory of harmony, when two thirds are placed on top of each other, a harmonious chord is formed: dependent upon the distance between the notes, it is either a major or a minor triad. A seventh is formed by adding another third, which is perceived as dissonance. In a major seventh, the third third is located only a semitone underneath the octave of the keynote, which in this extended chord is often interpreted as expression of restlessness, pursuit, urge, aggression or even hate. In traditional listening habits, this calls for dissolution, release and pacification in the octave of the keynote. Hence the major seventh is often called a leading note.[37] It strives towards the octave of the keynote, which sets the chords into consonance with the keynote, perceived as harmonious. The seventh as the additional interval contributes to a conflict that longs for transformation into the previously harmonic oscillation of the triad.

As the most listened-to case of dissonance, the seventh also represents a musical metaphor for a conflict in society. The leading note similarly stands as a nuisance, as a pressing manifestation of restlessness, demanding transformation, transition and resolution into a different chord, one that is perceived as harmonious. The mere reversal of the four-note chord, its translation or transposition, would not change its dissonant, pressing, conflict-laden character.[38] The example of the seventh, or the leading note, is only one of many possible examples.[39]

In the context of peace studies, Igor Stravinsky, the composer,[40] passed on an important finding, namely that when following traditional

listening habits and harmonic theory dissonance may very well ask for resolution, but that nothing obliges the composer to comply with such demands. He contradicted the civilizatory prejudice of a natural connection between harmony and security on the one hand and dissonance and disorder on the other, opting instead for the radical diversification of possibilities in creative aesthetics.[41] Similar to Stravinsky proposing the emancipation of dissonance in post-classical music, elicitive conflict transformation also recognizes social dissonance, conflict, as an intrinsic value of transformative power, thus distancing itself from the longed-for harmony of modern international politics and prescriptive conflict resolution. The classical theory of harmonics and modern interpretations of peace to a similar extent demand the one ethic and aesthetic, defined as harmonious by sovereign right, and therefore exclude other alternatives. Post-classical music and postmodern politics dissolve this demand and recognize the potential for violence. Transrationality reintroduces the vernacular, creative and energetic momentum of the concrete encounter of contact boundaries at work and acknowledges the potential of ethical and aesthetic richness in such encounters.

This excursion into music theory and music history illustrates the political relevance of the ECM principle of resonance. Just as the oscillation of a guitar string at a particular frequency causes the neighbouring strings to vibrate, the oscillations of every single human being generate an effect on fellow human beings in the same environment. On the guitar the oscillations of the string and its corresponding overtones react with all the others, and thus they sound together. The harder the string is strummed, the more it causes the others to vibrate. An external tone, provided electronically via loudspeaker, can cause the whole guitar to oscillate. In the same way, a boisterous person or a group of noisy people can influence whole families, neighbourhoods, communities or societies. Dissonances, conflicts, always arise relationally from an incongruous perceived consonance in a given encounter. How this dissonance is interpreted, however, is dependent upon the external conditioning and internal mood of the contact boundary, through which the relational impulse runs in a circular manner. This is an important finding for conflict studies.

Important factors in an encounter are the persona's characteristics that are emphasized and made visible, the aspects that are activated through external impulses, and how consistent, organized, authentic and hence harmonious the holon persona's vibration is.[42] In accordance with this

vibration, the conflict topic of the given episode is formed and vibrates through all involved parties. This holds true both for conflict parties and conflict workers who intervene, with the expressed difference that conflict workers who have been trained elicitively are aware of these circumstances and can utilize them.

Melody and rhythm emerge from pulsation, the alternation of sound and silence, impulse and pause. This vibration on all frequencies and at all tempi is the essence that determines the universe and hence life—the interplay between something and nothing, day and night, order and chaos, hot and cold, male and female. Cycles of such pulsations shape nature, ocean waves, consciousness and encounter.[43] Elicitive conflict work combines doing and leaving, action and passion accordingly. Resonance is more than a musical metaphor for social interaction. Those relying only on wilful actions, on "making peace", will find themselves tense and not in resonance with the involved parties.[44] This is commonly found as an effect of purely idealistic will and actions. Simultaneously allowing for the involved parties' vital impulses and intuition is just as important. Those, however, who entirely rely on peace just happening do not shape what lies within their power. The art of elicitive conflict transformation lies in making peace and allowing peace to take place at the same time. For the perceptions and sensations of peaces rest on the interconnections of sensory/motor, creative, emotional and cognitive intelligence alongside all human layers, as individual and social harmony emerge from their consonance. Harmony is the pulsation of action and passion.

Flatischler convincingly demonstrates this principle in an experiment.[45] He places two mechanical metronomes, both set to different tempi, on a flexible base that connects the two. In theory, they should never reach a common rhythm, since the purpose of a metronome is to maintain a previously set, stable and precise beat. The flexibility of a shared base causes each of the metronomes to transfer their specific rhythm of oscillation to the other. Following this, they fall back into chaos in order to reach a longer common phase. Consequently, the chaos phases are reduced, the phases of oscillating together increase and eventually they become entirely synchronized.

This mechanical attempt at synchronization can be transferred to human interaction, since nervous systems when they encounter each other are similar to this structure. Measurement of brain activity indicates that the brain pulsates in different patterns of vibration. Alpha

waves with a frequency of 8–14 Hz are found in states of relaxation. Beta waves that show a state of waking consciousness occur at a frequency of 15–38 Hz. Delta waves of 1–4 Hz occur in restful deep sleep, whereas theta waves of 4–7 Hz have been measured in states of dream and meditation. Little research has been conducted with respect to gamma waves between 38 and 100 Hz. They are associated with peak performance, intense focus and concentration, increased flow of information and mystical experiences. Transpersonal phenomena and a reduction of I/ego aspects have been reported in this context. Currently, mainly gamma waves of around 40 Hz are being investigated in connection with focused mediation. The main focus of attention here is on the synchronization of gamma waves across wider areas of the brain.[46]

Music and steady rhythm influence brain activity.[47] Music with a low frequency range transmits calmness. We experience this state as peace, the introductory and metaphoric mountain lake of Volume 1. Research into rhythm has shown that humans perceive collateral pulses figuratively. This means that we combine unstructured sound stimuli into meaningful groupings. Our brain constructs groups of twos, threes or fours from completely identical or non-identical accentuated sequences in which emphases, pitch level and melodic patterns are interpreted, even though they are not present as purely acoustic oscillations. This process is called "subjective rhythmitization". It occurs particularly with velocities linked to the human perception of the present, which in this case is measured as three to ten seconds. The processing of sound sensations takes place in clusters in order to process the information effectively and in a meaningful manner.[48]

Micro-movements or micro-expressions in the facial expressions of people who are communicating synchronize, mirror and interpret each other in this manner too. Rhythm is the foundation of human communication. Rosenberg states that "What you see is what you get." This means that people who believe that the world is made up of idiots will keep meeting idiots.[49] This is no moral imperative, but the consequence of our bio-rhythmic functions. To a large degree the human body is made up of water. Based on this, there are internal oscillating circles inside every human being that are arranged as elemental paths of rhythmical access; these can be stimulated from the inside and the outside. Through the effect of synchronization between nervous systems, moods and appraisals are communicated unconsciously and fed back from the receiver to the sender.[50] Communication with one's fellow human beings

is an interactive dance. This holds true for every encounter at human contact boundaries—for conflict parties, of course, but even more so as a basic principle of conscious resonance for elicitive conflict workers. Continued conflicts are nothing more than unsuccessful communication. They may be uncomfortable, but fighting them, striving for the right thing obsessively, as experience shows, tends to lead to its opposite. All life takes place in a shift between chaos and order. Chaos is the force that strives for order. No one likes to fall out of rhythm, but it is human. The first step to rediscovering rhythm is allowing for inner silence. Those who learn to fall out of rhythm in a relaxed manner, which means accepting conflicts, can take nourishment from their chaos and create the kind of inner order that finds its correspondence on the outside. Flexibility enables the ability to act and opens unimagined possibilities. Here the ECM principle of resonance is found, making paralinguistic training imperative for conflict workers. The crucial experience of consciously falling out of rhythm is irreversible. Once the nervous systems and sensory/motor systems have discovered a path in this direction, they will continue to rediscover it.[51]

Hinterberger reports the results of an experiment conducted in the Regensburger Forschungsbereich Angewandte Bewusstseinswissenschaften (the Regensburg research unit of applied consciousness studies),[52] where the research team embarked on a guided trance journey through the subtle levels of experience that correspond with what in elicitive conflict transformation are defined as layers:

> By adjusting our attention in a focused manner, starting with the physical body, continuing with the emotional, mental and finally the spiritual realm, our sensitivity and awareness became progressively more finely attuned. The continuously repeated invitation to relax and entirely involve ourselves in the given moment created an atmosphere that allowed the participants to increasingly let themselves in for a new level of experience and gradually allow for their controlling sense of reason to vanish into the background. If we let ourselves in for such a field, an experience beyond duality can become possible.

The research team basically reconstructed a Vipassana meditation as a research experiment, developing non-duality. In lived non-duality, there are no conflicts, which is the reason why experiences like this are necessary elements in the training of conflict workers. The experience awakens

consciousness of the interpersonal principle of resonance in every encounter as well as an understanding of its meaning in applied conflict work. The principle of resonance is a basic element of elicitive conflict transformation that holds true for every social system. As evident as the principle may appear upon first glance, little attention is paid to it in the structural concepts of linear-based functional changes in idealistic conflict resolution or prescriptive conflict transformation. For ECM, it is a basic rule that always needs to be taken into account.

For peace philosophy, Swami Rama connects the principles of correspondence and resonance in a convincing manner.[53] On the one hand, he speaks of external, acoustic vibrations that instinctively reach humans, psychosomatic holons, through the ear, which in turn translates the perceived into the truth. On the other hand, he speaks of "unstrummed sounds" on the inside of the persona that only subtly reach the surface of the episode, but more effectively lead into the silence of the epicentre, as though one is following the holy river from its thundering waterfalls to the silence of the well; towards the "soundless sound". Swami Rama is mainly concerned with providing an instruction for meditation through mantras, but his image also connects metaphors from chakra teachings and the theory of music that I use to derive the second principle of ECM. Furthermore, he speaks of the four *koshas*, bodies, through which the sound wanders on its inner path to soundlessness:

> First, as a word, it has a meaning; another more subtle form is its feeling; still more subtle is a presence, a deep intense and constant awareness of it; and the fourth or most subtle level […] is soundless sound.[54]

This description corresponds with what I call layers in Fig. 2.7. It can thus be spoken of as the external and internal layers of sound, word and music, where the ear as sensory instrument of the contact boundary serves to translate the acoustic, external energy into the meaningful, emotional, mental and spiritual layer on the inside. I should add that the same layers exist on the outside, from vernacular music-making in a concrete and familiar context, a physical and purposefully communicated musical performance, and global, broadcast music that becomes placeless and timeless because it is bound to a medium of sound recording. They all have their respective context and meaning.

The second principle of ECM in short: The relationship of human contact boundaries at work is determined in each encounter by resonances that resound through all intra- and interpersonal layers.

The Third Principle of ECM: Homeostasis

The term homeostasis, stemming from the Greek, stands for the dynamic balance in open, energetic systems. Different meanings have been coined for it in different scientific disciplines. For elicitive conflict transformation, the definition of Ludwig von Bertalanffy, who became known as the founder of general systems theory as well as the American branch of peace studies, is indicative. In his time, he introduced a novel scientific paradigm that he first proposed as a counter theory to classical physics, by contrasting the traditional individual consideration of phenomena with the concepts of systems.

However, Bertalanffy did not limit his concept of the organism and the general systems theory derived from it to the natural sciences. He was of the opinion that his considerations would also be applicable to social sciences: "Social science is the science of social systems. For this reason, it will have to use the approach of general system science."[55] Bertalanffy saw the human being as a psychosocial organism, a key consideration for his understanding of social systems.

The term "system", according to Bertalanffy, refers to a multitude of elements and their relationship with one another. His systems theory investigates the forms of organization of complex interrelations between separate elements, which are beyond relation and causality and can be depicted in a linear fashion. He distinguishes here between open and closed systems. A closed system refers to an internally stable system that is not related to its respective environment. Closed systems are based on the second law of thermodynamics, which states that a balance will continuously increase.

This cannot be transferred to the mechanics of open systems. An open system is characterized by the continuously changing relationship of its own elements, which maintain a permanent substance exchange with their environment and are changed by unpredictable environmental impacts. Bertalanffy was looking for the laws of these systems.[56] He came to the conclusion that reaction processes in open systems could not reach a static balance. Internal dynamics and energy from the environment cause an open system to develop within it a relative balance that continuously renews itself, hence the so-called dynamic equilibrium. This means that open systems never find themselves in a static or final balance, but always try to change into one.[57] This is the reason why peace as a potential characteristic of the open system of a living society can never be static, but can only be lived and considered as a dynamic equilibrium.

Static peace would be dead. Dynamic peace is the resonance of an individual pulsation with that of the whole, that of the individual breath in tune with the breath of the whole world.

Open systems unfold dynamics by being in exchange with their environment. They vary their condition without through this exchange, changing their system structure entirely. They do not react in a linear manner to outside influences. They change their internal organizational structures as reaction to changes in the environment. Self-organization is the preamble for the organized complexity of systems. The system needs to keep its structure in order to remain operative. Homeostasis is defined by the principles of complexity, balance, feedback and self-organization.[58]

In the biological sciences and therefore in sociology, the paradigms of Bertalanffy's general natural sciences of life refer to potentially thinking beings as open systems. These are the holistic elements of the bigger (and themselves open) systems of their species. They can take up energy from the environment and so develop into higher organizations. Social conventions and ethical regulations can hence be understood as widening the homeostatic organization to society and culture. The application of its rules yields the same results as metabolism or drive compensation: a social–dynamic balance that ensures the survival and well-being of the community. This also applies to higher levels of social organization. Constitution, law, executive level and jurisdiction are all homeostatic tools. They are connected to other layers of homeostatic regulation, which they were modelled on in the first place. This, despite all shortcomings, contradictions and dysfunctions, also holds to be true for supranational bodies such as the United Nations, World Health Organization and UNESCO.[59]

In the social sciences, system theory mainly became known through Niklas Luhmann. He proposed a blueprint in the 1980s that in some ways corresponds with transrational peace theory.[60] There are, however, noteworthy differences. Most notably for Luhmann, social systems do not comprise mental systems, "let alone of bodily human beings".[61] To him, mental systems solely represent a part of an environment that is relevant for the formation of social systems. He explains the connection with the notion of interpenetration. From this he derives that the workings of mental systems are not based on life, but on consciousness. They use consciousness only in context of their own operations, while all contacts to the environment, including all contacts with their own body, are transmitted via the nervous systems, hence utilizing other levels

of reality. He declares the nervous systems to be closed systems, furthermore arguing that the mental system, operating with consciousness, would have to build solely on self-constitutive systems.[62] Self-reference of consciousness would thus provide the factual basis of individuality in mental systems, positioned outside all social systems.[63] What does this mean for transrational peace studies in the twenty-first century?

Given that Luhmann was concerned with defining a system theory that distanced itself from the acting subject in sociology, his argument is comprehensible. He considered an approach without acting individuals to be the novel and continuing factor in his theory construction. This intention is interesting from the perspective of peace theory, but in the way Luhmann proposed the argument it emerged as complicated, not quite hidden, yet in the end an unsustainable reissue of the conceptual separation between mind and body, reason and emotion, nature and nurture, subject and object that has been troubling European modernity since René Descartes.

Ten years after Luhmann, the Portuguese neurologist António Damásio conveyed the reciprocity of mind and body more comprehensibly to a wider audience:

> … the mind has prevailed in evolution because it helps maintain the body-proper; and that the mind arises from or in biological tissue—nerve cells—that share the same characteristics that define other living tissues in the body-proper.[64]

Damásio's core statement implies that body and brain together form a unitary and inseparable organism that interacts via chemical and neural pathways. He empirically confirmed an older assumption of humanistic psychology concerning the inextricable unity of mind and matter, and convincingly disproved Descartes.[65] He demanded a paradigm shift, which was set into motion thereafter. But he remained vague with regard to the origin of the mind in individual tissue. It was illustrated in a research context that synapses, nerve cells and even whole areas of the brain physically change dependent upon sensory input, environmental factors, emotions, learning, rehearsal and training experiences. This phenomenon had been known in professional circles as "neuroplasticity" for decades. Additionally, in the 1990s the continuous generation of neural cells from stem cells was confirmed. The brain is therefore dynamic, and changes constantly from birth to death.[66]

These two theories taken together comprise a revolutionary conception of the human being when contrasted with the basic understandings of modern thinking. The convergence centre in the brain proposed by Descartes does not exist. There is no place where everything intersects and is being interpreted, where decisions are taken and plans are made, where a homunculus has been found that says "I". The brain is much more a system that is organized, distributive and parallel, a system that is interconnected in the most complex manner.[67] Instead of the individualistic notion of a homogeneous and selective consciousness that in the end is nothing more than the modern reinterpretation of the moral belief of an immortal soul that outlives individual bodies, neuropsychology delineates consciousness as a space where particular spheres for perceiving, thinking, feeling and remembering exist. This space offers room for reflection and identity. Consciousness and peace are holistic, relational processes of experience.

The description of mental phenomena is possible, as brains mirror each other, as one brain passes judgement over another, or interprets a facial expression or gesture.[68] For peace and conflict studies, the most relevant dimension of intercerebral, transpersonal discourse becomes possible through this. The brain is an open system. *Ubuntu*,[69] the oft-cited peace definition from South Africa, translating as "I am because you (we) are", finds its confirmation in neurobiology. People have a mind's eye that allows for some intrabrain processes to be monitored, to be changed into meta-representation—in this trilogy the often discussed internal observer—and communicate their content to other brains via body and facial expression as well as language. Furthermore, human beings have the capacity to create mental models of others' states, thus to imagine what might be going on for the respective other. People always have "Buberian" dialogues of this nature: "I know that you know how I'm feeling." Or: "I know that you know that I know how you're feeling." There is no room for a free agent as individual consciousness, since every action, every state of the brain is determined by the previous event. If this were not the case, "free consciousness" would have to mysteriously interact with nerve cells in order to convert themselves into socially relevant actions.[70]

Peace studies has paid far too little attention to this revolution in the modern image of the human being, which considers the brain a given and continuously deteriorating unit, assuming here the unchangeable position of individuality. The humanities and social sciences have

generally reacted rather sluggishly to the radical revolutionary changes in natural sciences, even though fallacious belief systems, upon which normative consequences of a whole era have been built, need to be considered obsolete. The psychological foundations of modernity, of capitalism, of communism, of the nation state, democracy, human rights and much more need to be reviewed transrationally in light of these findings. Based on this knowledge it is untenable to separate consciousness, nervous systems and biosystems as social scientific categories, thereby reducing them to mutually relevant related systems in the environment.[71]

Overcoming individualism as an epistemological fallacy of modernity is the great achievement of Luhmann's system theory. He was, however, unable to sufficiently disentangle himself from the dualistic belief systems of modernity. This corresponds to the theory of an ocean without waves.

Gregory Bateson,[72] differently to Luhmann, interpreted the perceiving subject, society and ecosystem as common elements of a superordinate cybernetic system. In his understanding, these systems do not merely interpenetrate, they form holistic parts of a singular whole. This represents the main difference to Luhmann's central hypothesis; that the self-reference of consciousness would be the factual basis of the individuality of mental systems, while social systems form themselves autonomously and based on their own elementary operations, which he calls communication.[73] Luhmann refrains from introducing the holon as an analytical category, although this plays a prominent role in the considerations of other authors.

Humberto Maturana and Francisco Varela based their neurophilosophy on a systemic approach that does not differentiate between reality and perception. To them, human beings exist in a world that they create jointly with others, which is necessarily a social world. The autopoietic organization of cells, then, is characteristic for beings that hold the ability to re-create themselves of their own accord. Human beings need to create autopoietic systems through perceptive feedback with other systems. This has consequences for peace research. Maturana writes:

> If we know that our world is necessarily the world we bring forth with others, every time we are in conflict with another human being *with whom we want to remain in co-existence,* we cannot affirm what for us is certain (an absolute truth) because that would negate the other person. […] Hence, the only possibility for coexistence is to opt for a broader perspective, a domain of existence in which both parties fit in the bringing forth of a common world.[74]

I perceive the differences between Luhmann's and Bateson's, Bertalanffy's or Maturana's conceptions of human beings as being similar to the differences between the definitions of love and peace in Sigmund Freud's physiological materialism and Erich Fromm's psychoanalysis. In my view, this debate is decided in favour of Bateson, Bertalanffy, Maturana and Fromm. I am, however, aware that I, even in the twenty-first century, will not be met with unlimited approval for my views. Apart from the theoretical argument, the operational difference between individual consciousness and communication in social systems remains an important factor for peace studies and conflict work. I will return to this when discussing the actors in elicitive conflict work, but here will remain more generally with the ECM principle of homeostasis.

In a way, homeostasis as understood by Bertalanffy and Bateson can be considered as a compass for the social map of the given conflict. The assumption that individuals and social systems, when coming into conflict amongst themselves or with outside influences, are striving for new dynamic equilibrium through self-organization, and for this they also adapt energies from their environment, thus determining the direction of the respective episode for elicitive work. Dysfunctional systems are those where the flow of energies and movement towards the desired balance is blocked. Peace is the free flow of life energy at all levels of being human. Elicitive conflict transformation attempts to consider itself as a temporary influent stream of external environmental energies into the open system, and thus contributing to the elimination of such blockages, hence reclaiming dynamic equilibrium. Complexity, feedback and self-organization render it impossible to develop general—prescriptive—rules of behaviour here. However, it is possible to localize the direction of its striving for balance and the relevant obstacle, and hence to contribute to overcoming the blockage.

The homeostatic principle that transrational peace studies derives from general system theory can in a similar manner be found in the philosophy of Hatha Yoga. Swami Sivandanda poses the same thought as a dynamic of energetic giving and receiving.[75] In Sanskrit, *ha* means sun and stands for the male, the giving principle. *Tha*, or moon, stands for the female, the receiving principle. All human beings unite both poles in a holistic manner inside themselves, where the left side of the body is understood as the receiving one and the right side as the giving one. Yoga philosophy assumes that only a balance between them can lead to health and harmony. An overabundance of lunar energy can lead to a loss of control

and mental illness; too much solar energy on the other hand induces insensitivity and tyranny. Hatha aims at a balance between the two.[76]

In Hatha, the environmental influences on the holon human, as an individual and as society, are introduced as tellurian or ascending, and cosmic or descending energies. Hatha practices are intended to serve the balance between left and right, female and male in the same manner as they serve that between tellurian and cosmic, ascending and descending energies. The dynamically fleeting point zero of this four matrix is considered the ideal place for individuals and societies.[77] The principle of homeostasis here reemerges in a different narrative, yet holding the same practical consequences.

The third principle of ECM in short: As open and dynamic systems, humans as individuals as well as groups strive for dynamic equilibrium. Dynamic equilibrium is the harmonization of intra- and interpersonal tensions and conflicts, aided in their transformation through external environmental energies.

THEMES

The first necessary step for approaching a conflict in elicitive work is to define the cardinal directions. Generally, when called upon, elicitive peace and conflict workers can operate on all levels, from top leaders and middle ranges to Grassroots. They explicitly or implicitly hold a mandate that rests upon the narrative of a conflict. This narrative is either the account of the parties seeking help or of institutions that previously involved themselves in the conflict as the Third Side.[78] In every instance, this narrative is something like a main theme that first and foremost needs to be identified. I have defined justice, security, truth and harmony as the conspicuous cardinal themes for elicitive conflict transformation.

Given that everything is connected to everything else, cardinal directions can be detected in one way or another in every conflict. Sometimes the first challenge arises when trying to define the cardinal theme of a given episode. However, so far I have never encountered a conflict where none of the themes has emerged in the conflict narrative. They are taken from the whole range of human tragedy, which appears in countless variations. Given that elicitive conflict transformation takes place in the awareness of transrational peace philosophy, but most likely in a Cartesian mode of practice, and given that one persona can never fully grasp the whole with all its interconnections, the conflict worker needs

to take a rational decision regarding the cardinal direction. Having heard the respective narratives, this move provides a starting point.

In my experience, making use first of all of Call Rogers's technique of active listening for a Third Side comes in handy in order to determine the direction of the given social dynamic in terms of correspondence, resonance and flow. Combined with this, Marshall Rosenberg's structured communication of non-violent communication, observation–feelings–needs–request, is often rather helpful. If they have not emerged at this point, the cardinal themes will do so at the latest once the needs of the involved parties have been identified. This is not the only possible way, but in many cases it is a promising one. The models of Jeru Kabbal, Ruth Cohn and Friedemann Schulz von Thun have also proven worthwhile in my experience.[79]

For cardinal themes not to be mentioned in a narrative is hard to imagine, since the simple denomination of a conflict in itself already expresses that the involved parties "have a topic". Following the principle of resonance in other terms, this means that inside a certain relationship there is a "leading note" to be heard that strives towards at least one cardinal theme, which expresses the desire of the whole system to change in a certain direction. By locating this leading note or conflict topic a starting point has been determined. The approach is chosen according to the interpretation of the conflict narrative as perceived by the conflict worker. The first step of ECM is depicted in Fig. 2.10.

The first challenge of ECM lies in deciding on one of the cardinal themes as a starting topic, while being aware of the interconnection of all main topics to each another. This decision has consequences. It determines not only the perspective from which the conflict worker considers the dysfunctional system, in terms of which he or she perceives the conflict, but also the point at which the dysfunctional system, the conflict parties in relation, first takes note of them. An initial misjudgement may be correctable, but systems tend to have a memory of their own. The first step, true to the motto "The First Cut is the Deepest", has a lasting impact.[80] Hence it needs to be well checked, weighed and considered.

Diligence does not equate to panic, however. It is impossible to take a fundamentally wrong decision at this point. Imagine the pyramid as an out-of-balance raft floating on the water, a state that explains the desire to assist the involved parties, a helpful intervention could take place on the very part that was pushed under water. This approach would address the cardinal theme that is prevalent in the conflict narrative. At the same
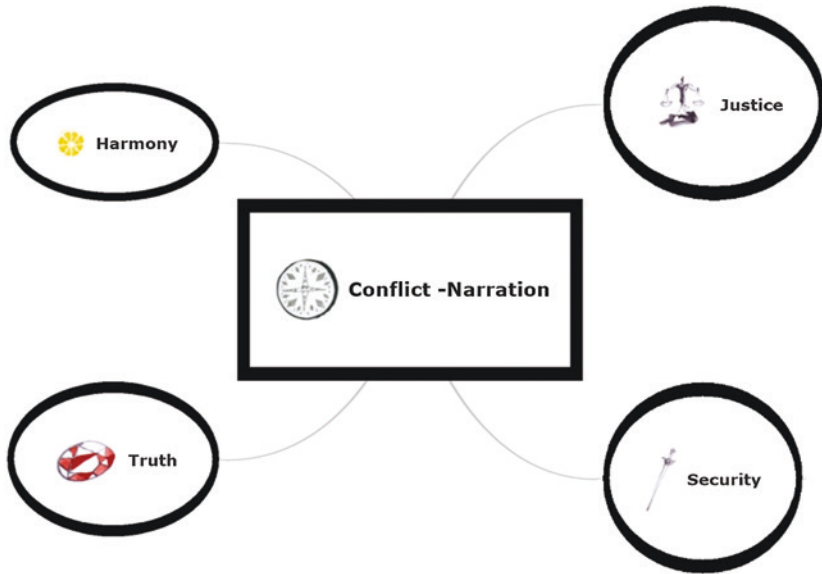
Fig. 2.10   The cardinal themes in ECM. The compass surrounding the narrative surface of the pyramid illustrates that factually everything is connected to everything else

time, an intervention could take place in the cardinal theme even if the involved parties have lost track of it, or in one of the themes that have become imbalanced through it. No theme is wrong in and of itself, but the type and content of intervention needs to be decided upon according to the first point of access.

This may be illustrated with the help of a simple example.

So far, involved parties and Third Sides alike have narrated the big international conflicts of the twenty-first century in relation to the cardinal theme of security. Consequently, the topic of harmony has drifted out of focus, over the horizon of perception. Discourses on justice (e.g. political, social, climate and developmental policies) and discourses on truth (e.g. ideology, religion) have become skewed in more than one sense, since the focus has shifted to and become set on security. Elicitive conflict transformation does not contest a link between justice and security. In reference to idealism, however, it does try to avoid the exclusivity of this link as a perfect prescriptive path of conflict resolution. At

the same time, the decision to approach a given conflict with security as a cardinal theme from the perspective of elicitive conflict transformation may not be wrong per se. But the chosen intervention needs to avoid stressing the topic of security even further, and instead to relativize its importance, thereby bringing the desire for harmony back into focus in order to achieve a state of balance in the system once more. This is a tactical decision, since an explicit call and immediate search for harmony in such an atmosphere can easily be dismissed as quixotic, that is unless credible authorities such as the Dalai Lama, Nelson Mandela, Martin Luther King or others stand behind them. The decision for an access point depends upon the personal, substantive and institutional profile of the conflict worker, of the means at the team's disposal and its mandate, of its relationship to the involved conflict parties and then, only as a secondary consideration, upon narrated or superficially perceived facts. It remains important in any case that the intervening actors are aware of this decision and its methodological consequences in the particular context of the episode.

From the moment a decision on the point of entry is taken, the ECM principles of correspondence, resonance and homeostasis support any further movement and direction of action in the dysfunctional system, where experience has demonstrated that orientation can easily get lost in between a system's themes, levels and layers.

LAYERS

Once the cardinal direction has been decided upon, elicitive peace workers become situated as actors, as Third Sides, in the episode. This moment always calls for a reality check from a bird's-eye perspective:

- Am I actually positioned on the side and on the level of the conflict pyramid that I consider best and most relevant based on the conflict narrative and my own means and possibilities?
- Can I recognize what was narrated about the episode as someone standing inside it?
- Does my team as a holon and my relations to each of its members correspond with the tasks for which it was set up?

It is important to take into account here that the mere entrance of a new actor can change the potentially dysfunctional system. In practical terms,

this change will rarely be so severe that the episode in itself cannot be identified any longer. Should this be the case, it would be advisable to recheck the narrative and its interpretation. If this concurs more or less with what was perceived by the conflict workers, it would be advisable to review all legal bases, equipment and logistics, the professional and personal qualifications of team members and much more, all of which is too often overlooked particularly in missions of civil and non-governmental initiatives.[81] All of this is of vital interest and has been described in countless mission manuals. Up until this point, most of what has been said holds true for elicitive and prescriptive work alike.

When conflict workers are trained elicitively, they will know that the episode they are acting in is merely provides the surface of what takes place in the conflict. In the same manner that underneath the picturesque surface of a mountainous landscape lies the possibility for hidden anti-personnel and anti-tank mines, unexploded ordnance,[82] booby traps, mass graves and the like, and simultaneously the possibility for simple decomposing waste, debris, worms, rocks, humus, roots systems or mineral ores, underneath every narrative surface of a dysfunctional system there are hidden many layers of relational depths that can prove to be more or less dangerous, important or insignificant for conflict work. The three principles of ECM, correspondence, resonance and homeostasis, provide orientation when the impact of these hidden layers on conflicts that take place in the episode needs to be identified.

Once an elicitive conflict worker has chosen a cardinal theme as an entry point into an episode, this theme will manifest on the surface of the narrative most often in the shape of basic physical needs. For the cardinal theme of security, this could be protection from offences or assaults from those perceived as an enemy, supervision of encounters, shelter, demilitarized zones, disarmament, or border security, for example, depending on the situation. At Grassroots level, this may very well also include police patrols, women's refuges, places for asylum and mine clearance of certain areas, among others. When justice is the chosen cardinal theme, the demand for basic material needs to be fulfilled may express itself in a call for food, housing, clothing, medical treatment, but also in access to sources of income, farmland, water, trading routes, resources, information and the like. For the cardinal theme of truth, the main concerns may be educational institutions, political institutions, trade unions or places of prayer. In the episode, the cardinal theme of harmony most often expresses itself as the rebuking of a defect in one

of the other themes. As the consequence of an impermeable formation of "we", others are also perceived as a group and hence perceived as wrong, bad and disruptive, irrespective of their own self-understanding. While the cardinal theme of truth is concerned with rationally selectable interpretations of the world such as ethics, religion, science, nationality or ideology, those systems where the primary dysfunction can be identified as relating to the cardinal theme of harmony categorize outsiders so peremptorily that it becomes impossible for them to escape, for example, youth, migrants, women, black people, homosexuals. I could continue here with well-known topics from conventional conflict work, disaster work, social work and development cooperation.

On the surface of the episode, there is no notable difference between prescriptive and elicitive peace work. The difference lies in the conflict perception of the respective worker and the conclusions about his or her own behaviour that are potentially drawn. While prescriptive approaches look for causal solutions to the problem in the episode itself, an elicitive approach, following its principles, seeks the layers behind the episode as depicted in Fig. 2.7. For the time being, analysis rather than action or intervention is the main concern. Once the elicitive conflict worker has decided upon a cardinal theme as an entry point, he or she will carefully observe the layers surrounding the episode. The principle of correspondence here states that the inner and outer layers are connected to one another and have a mutual impact on the episode at the same time. If the cardinal theme chosen as an entry point was, for example, security at a Grassroots level, the respective ECM section would look as shown in Fig. 2.11.
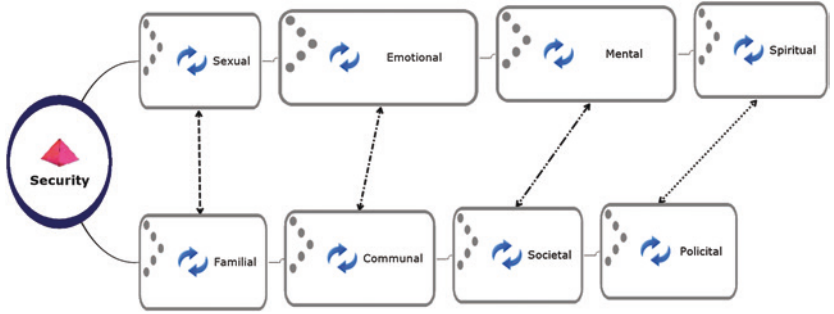

Fig. 2.11 Partial view of layers and correspondences behind the surface of the cardinal theme security in ECM

The path for every cardinal theme, for justice, truth and harmony, and at all levels, Top Leader, Middle Ranges and Grassroots, looks basically the same, for everything is connected to everything. Additionally, the respective layers encircle the episode concentrically towards the outside and hence in the same way embed themselves concentrically towards the inside of the episode. This way, for example, the family layer on the outside of the cardinal theme security and those of the cardinal themes of truth, justice and harmony are directly intertwined with one another and, via the principle of correspondence, are connected towards the inside via the sexual layer. Figure 2.11 is drawn in this manner in order to illustrate the principle of correspondence from the inside and the outside. The path drawn at the top actually leads towards the inside, as illustrated in Fig. 2.7.

When speaking about a conflict, the ECM principle of resonance hears a dissonance between the involved parties. The art of elicitive conflict transformation lies in hearing the leading note of this dissonance. In this sense, the layer model allows for the search for the context that is disrupting relations in the given layer beyond the narrative surface. This metaphorical leading note will often represent itself as an intrapersonal or interpersonal blockage in relationships, which according to the principle of correspondence equate to the same. The dynamic equilibrium of the given context is hampered by blockages like this. Pressure, tension and agitation develop, and potentially, via the diversion of other layers, levels and themes, break towards the surface of the episode and become the conflict narrative.

Working elicitively differs from working prescriptively in the way that conflict workers pay attention to these layers, and therefore do not only seek casual and rational solutions, although it is possible that the cardinal theme has already exhausted itself on the surface of the episode. In this case, it would be material about a vital and ultimate conflict of interest that prescriptive teachings would prefer to cite in their models of conflict.[83] This mere conflict of survival rarely takes place in practice. The prescriptive aim to resolve a conflict using the causal logic of the given episode from the perspective of elicitive conflict transformation appears as fruitful as the proverbial attempt to drink water from a glass while looking at the glass in a mirror.[84]

It is almost always the case that conflicts rise up towards the surface from the deeper layers of human beings and only emerge as tangible conflicts of interest in a particular episode. Resolving these rationally and

through argument inside the episode rarely works, since even when success occurs spontaneously, the conflict energy will continue to be nourished from deeper layers in order to create new episodes. This constitutes conflict transposition or conflict translation. Elicitive conflict work recognizes these deeper layers. For the moment this does not mean that it addresses or works on the formations detected above or beneath the episode. Those who find a path by putting a finger on a map are still far from having travelled it. However, the layers can be described and orientations and conclusions drawn that relate to the approach to potential blockages in the dynamic equilibrium of the dysfunctional system. Hence, in the style of the related chapter in Volume 2,[85] I will again travel through the relevant layers on the conflict map, "putting my finger on the map" in order to introduce the ECM principles of correspondence, resonance and homeostasis before turning to practical application in the main part of this volume.

The Sexual–Family Layers

Delicacy is a virtue in elicitive conflict transformation. This becomes evident in the path that is taken in ECM with regard to the character of the layers and the path that is taken through them. Immediately beneath the surface of the episode, the sexual layer and the family layer are located. It is evident that a president, a general, a millionaire and a diplomat will shape their primordial matrix in the context of their functioning family in the same manner as a female major, a lieutenant, an actress, an accountant, a farmwoman, a navvy, a cleaner and an army recruit. Even though all of them have been made into the person that they are through their functional family of origin,[86] and act according to these patterns, and even though they are all sexual beings with drives, desires, lust and patterns of satisfaction, in many contexts and with many conventions, the aim is to deny or disguise these formative aspects of the human self. Approaching these layers that are ripe for conflict unknowingly, unpreparedly or unexpectedly, or even acting inside them, is not advisable in conflict work. Politely overlooking, ignoring or disregarding them is just as inadvisable. This makes as much sense and is as dangerous as taking a walk inside a minefield. There too, the greatest danger, the anti-personnel mine, waits just beneath the surface for inexpert or thoughtless hikers, occasionally even visible to the naked eye. To have knowledge of its existence is an important first step, but disarming it requires expertise,

equipment, risk awareness and a systematic approach. Those who do not command these skills should avoid the minefield. This metaphor can be transferred wholly onto conflict work relating to sexual and family layers.

The most important tool for elicitive conflict workers, as I comprehensively lay out in Volume 2, is the person herself or himself. It follows from the ECM principle of resonance that working on a theme in a certain layer presupposes the capacity for resonance of conflict workers, in this case the sexual–family layers. As late arrivals in the conflict episode, conflict workers need to adjust themselves in order to communicate in a selective and authentic way in their encounters with the involved parties. For professional contact boundaries in communicative work, the Tantric principle of working toward a balance between giving and receiving applies as well. This means that the more I give of myself in an unbiased and authentic manner in a certain context (but do not have to!) the more I will receive from the involved parties in an unbiased and authentic manner. If I am too hampered through my socialization, upbringing, religion, concept of profession or class conceit to open up to these layers in an adequate and appropriate manner, I will accordingly receive little in return, and will hardly be able to determine whether the respective layer is in dynamic equilibrium or whether blockages exist.

At this point it becomes clear how important Strategic Capacity and Relationship Training are for elicitive conflict workers. A person who has been exhorted to hide his or her sexuality and keep family secrets in an intimate circle since his or her earliest childhood will have difficulties communicating authentically on this frequency without sufficient practice. Misunderstandings and accidents with the involved parties, who may also be agitated or traumatized, become likely because of this. The additional differences in language as well as cultural, social, ideological and gender-specific elements in any given stress-laden context create the kind of communicative minefields that doom a myriad of missions to failure before work on the actual topic has even begun.

The ECM principle of resonance requires expertise, an unbiased approach, empathy, tact and risk awareness at all levels. While not a Herculean effort, this nonetheless presupposes a conscious and relaxed approach to the self and its shadow aspects, the ego of the field worker. Without training, in stressful situations it is likely for those family and sexual shadow aspects to develop into a process with its own momentum dynamics, standing in contradiction to the working goal of conflict transformation. Mastering this is a craft.

The art of elicitive conflict transformation only starts with the transformative application of these tools. It is considered an irrevocable principle that in elicitive conflict transformation content-based solutions are never developed or offered inside the episode, but that a safe framework is created for the involved parties that enables them to develop conceivable changes in their relationships within their own horizons. Since conflict workers become actors in the dysfunctional system even with this defensive barrier, it follows from the ECM principle of resonance that their tuning into the sexual and family layers has a subtle but substantial impact on the advancement of the conflict, even when they remain multipartial in an operational or material manner.

Following Lederach, when elicitive conflict transformation is regarded as an art, unlocked potential resides in these layers, as the concepts of sexuality and family are not narrowly laid out. Part of the sexual drive is natural, spontaneous creativity. Yoga psychology also assigns creativity, instinct, sensibility and the need for conforming to prevalent norms, conformity, to the svadistana chakra. All of this is relevant to this particular layer. The sexual drive can encourage human beings in their egoticity to highly creative achievements as well as to the willingness to adapt. The need to be liked in the most intimate relations, to impress, to be loved, to be appreciated and receive affection, which can be driven by the idealistic, sometimes realistic, but rarely subtle consideration of boosting personal prospects on the dating market quantitatively and qualitatively, can contribute to beneficial changes in a dysfunctional system. Creativity and adaptation are apparently conflicting and yet, in their reason and aim, are similar and equal leverage points in elicitive conflict work.

With selective authenticity, trained conflict workers can place themselves as agents of the dysfunctional system in these layers without challenging their multipartiality at the surface of the episode. In simple terms: the sex appeal of a conflict worker can, in the right dose, foster a creative and constructive attitude on the side of the involved parties, out of which a transformation of the conflict may follow; one that can hardly be explained rationally yet stands as relationally effective. In my observation, this applies to all layers. I have observed this in high politics and diplomacy in the same way as in Grassroots projects, for sexual energy permeates the body of society like a secret kind of nervous system, transmitting and processing impulses of attraction and repulsion.

Dealing with this needs to be trained and mastered. In these situations, transference phenomena regularly need to be taken into account. The likelihood of introjection, projection, confluence, deflexion and retroflexion is high when conflict workers are themselves acting out of need.[87] Hence, it is important to carefully review these motivations before deployment and, in case of prolonged assignments, to continue to monitor them as part of regular supervision. I would indeed compare missions or projects that are based on these layers and the themes of security and justice at their core with military mine areas. In practice, both should be reserved for expert professionals.

The bad news in this regard is that all paths from the superficial episode of a theme in ECM lead to the deeper layers via this minefield. Put differently, since all human beings are sexual and family beings, there is no interhuman conflict and hence also no conflict work in which it does not play a role. This is not always the most important aspect, but it always constructs a layer of dysfunctional relations and has the potential to explode in the same way that it has potential for transformation. It may be appropriate to pass on the energy generated from it when its activation in a certain situation of conflict appears to be too risky. Ignoring or concealing this layer a priori, as in most schools of conflict resolution and often in diplomacy and developmental policy, is more than wasting an opportunity. It is irrational.

In summary, the ECM principle of correspondence states that the intrapersonal layer of sexual aspects and the interpersonal layers of the family simultaneously affect the tangible conflict action because the episode is immediately enclosed by these reciprocal layers. Destructive impulses can emanate from it, and these can contribute to the dysfunction of the system. The creative forces that can be used for transformation also act in this area of tension. Following the ECM principle of resonance, the involved parties usually do this unconsciously and by themselves. Where needed, elicitive conflict transformation can create a framework that enables the involved parties to resolve the blockages of this layer together. The creation of this framework already counts as intervention. Through their mere presence, conflict workers feed their own energy into the layers of the system, even though they act in an multipartial manner. This is the reason for analysing the dynamic equilibrium of the system and possible dysfunctions in these layers a priori. Any intervention needs to aim for a thematic balance and to maintain or renew a

dynamic equilibrium. This maxim determines the direction of the work at hand.

The Socioemotional–Communal Layers

The socioemotional–communal layers are located behind the sexual–family layers, and provide a fitting example for illustrating the principle of correspondence and the area of tension between intrapersonal and interpersonal spheres.

Recent research into neurobiology has disproved the old Darwinist prejudice of survival of the fittest. Joachim Bauer comprehensibly summarizes the current state of discussion on the topic:

> We are—from a perspective of neurobiology—creatures designed for social resonance and cooperation. The core of all human motivation is to find and give recognition, appreciation, devotion or affection […]. Nothing can activate the motivational systems more than the desire to be seen by others, the prospect of social recognition, the experiencing of affection and—above all—the experience of love.[88]

In the language of elicitive conflict transformation, this means that the need for belonging and recognition is an intrapersonal variable, an independent layer in the elicitive model. As humans, we are communal beings not only because we mimetically learn to be so from a very early age, but also because we are neurobiologically programmed to be. When a human being, for whatever reason, is denied or loses access to interaction, cooperation and appreciation, the direct consequence is emotional disturbance, wounding and illness of the persona in its egoticity. As human beings, we strive by nature to gain a respected position in a group that is manageable via our senses and goes beyond the most intimate family circle and sexual partners—which I call a community. We want to be seen and respected; we want to belong.[89] In doing so, we do not all aspire to reach positions of leadership and prominent ranks, as the credo for competition implies, but we do all want a position that respects our self-understanding and enables us to cooperate while being socially accepted for our qualities and abilities. In yoga psychology the manipura chakra that corresponds with this layer stands for the clear and strong self, for determination, willpower, dynamism and expansion.

The fulfilment of this intrapersonal need crucially depends upon its mirroring in the interpersonal sphere. If the internal needs for affiliation

and external behaviour of the persona are in accord, there is a high like-lihood that an appropriate position will be attained in a functioning community. The dynamic equilibrium of the system, of the community, assumes and requires structure, communication and hence a position-ing of all its members. A disturbance in a dynamic equilibrium can be attributable intrapersonally to disturbances in the primordial matrix of the persona and to individual traumatization. Interpersonally, collective trauma and memories, anachronistic norms, belief sentences and nar-ratives, solidified social structures, and also material conditions of the social world can lead to blockages in the dynamic equilibrium. When these kinds of factors frustrate the inner need for affiliation, an accord-ing behaviour towards the outside is triggered that in itself disturbs the balance of the community and from there feeds back to the persona. This can build into a self-feeding, self-justifying circle of violence.

The ECM principles of correspondence of the intrapersonal and inter-personal layers of the socioemotional–communal are expressed in this cir-cle. The Javanese wisdom "Look for your place and act accordingly!", which I made use of in the introduction to Volume 1,[90] is based on a pragmatic insight into this correspondence. When there is a dynamic equilibrium in communities, each member can search for his or her place and act accordingly. Conversely, when people search for their place and act accordingly, a dynamic equilibrium will occur in such communities—peace. Most dissonances, blockages and conflicts that emerge will be transformed dynamically and by themselves in specific encounters. These pragmatic layers are concerned with necessary cooperation in everyday life. This is where their healing potential is to be found. Most people cannot afford emotionally, socially and economically to not cooperate, or to exclude themselves or others permanently from the larger community. Those who have grasped this concept will act accordingly and sensibly in conflict. Given that as human beings we are neurobiologically geared towards cooperation, we strive for it in most cases.

If signals and actions of exclusion solidify and exceed a certain limit, however, they can become destructive. Connecting back to the meta-phor of the minefield, we are dealing with the layer of anti-tank mines here. They are buried down deeper and only react to high pressure. Nevertheless, when they explode, they cause devastation many times greater than the more easily triggered anti-personnel mines. Conflicts that are induced collaboratively do not lead to irritations and dysfunc-tions quite as quickly, since more factors of self-regulation are involved in them than in sexual–family ones. However, when exceeding the critical

measure and owing to their moment of inertia that is rooted in communal prejudices and reservations, they will also be longer lasting.

When someone is banned from a family or rejected by a preferred sexual partner, they will inevitably need to start a new attempt in a different context. When some members of a community explicitly reject a certain person, there will usually be some other who enables contact and belonging within that community to be maintained. Through these actors of homeostatic balance it is harder for a complete breakaway to occur in a community than in a smaller, hermetic family.

If communities get out of balance completely, they tend to heighten destructivity for precisely the same reason. In the same way that they normally encompass more actors involved in self-regulating balance, they also release more destructive energy when getting out of balance. Following the ECM principle of correspondence, multiple individual wounds and trauma feed back into the community. Consequently, the destructive aspect of *manipura* is physical violence. The significance of a severe obstruction of homeostasis in this layer is illustrated in the term *amok*,[91] used and understood globally today. Originally from Bali, the term describes the kind of desolate constitution in correspondence with the intrapersonal emotional and interpersonal social layers that leads to the raging annihilation of self and others.

When compared to the sexual–family layers this means that the socioemotional–communal layers are more sluggish and resistant to irritations and crisis, but in extreme cases also more destructive for conflict work. Furthermore, the socioemotional–communal correspondence necessarily permeates the sexual–family layers when manifesting in the episode. This means that the socioemotional–communal dysfunctions also disrupt the homeostasis of the sexual–family layers. Implicitly or explicitly, its topics are included in the narrative of the episode. The exploding anti-tank mine immediately triggers the surrounding anti-personnel mines. Communal dysfunction penetrates and permeates through families. The frustration of communal belonging does not only disrupt the sexual dynamic equilibrium intrapersonally, but also leads to a tendency to charge or even act out the superficial themes of the episode with sexualized violence.

Dysfunction in the socioemotional–communal layers covers a broader spectrum than that of the sexual–family layers. This means that intervention and the persona of the conflict worker suited for it need to be geared differently from in the previous case. Following the principle

of resonance, people who act at this level need to be sensitive and empathic but also aware, structured, resistant to violence and confident in order to communicate and be able to communicate with selective authenticity and in a flexible way with the involved parties.

It would therefore be logical that this would be the field of expertise for people whose own biography in this respect is an unspectacular one, whose belonging to certain communities is unchallenged and stable. In my observation, quite the contrary tends to be true. Most people I know who specialize in this area meet what Carl Gustav Jung assigned to the archetypal picture of the wounded healer as the blueprint for a successful therapeutic relationship.[92] Following Jung, about half of every profoundly effective treatment consists of a self-assessment of the physicians, who can only remedy in the patient what they have previously set right in themselves. They may only be capable to heal to the extent of their own wounds. According to Jung, the personal wound of the physician, healer or therapist—and implicitly also the conflict worker—and the process of becoming aware of it were a prerequisite for taking up a healing relationship with the patient, client or involved parties. Conflict workers in these layers have thus experienced exclusion themselves, or could not find or occupy their place entirely as they were prevented from doing so because of different factors. Their actions are determined particularly by the fact that they have not found their place or were not allowed to keep it, and became aware of this fact. The respective traumas of people with migrant or refugee backgrounds and belonging to ethno-political, social or religious minorities often reach into the third generation; this is not uncommon. I have no knowledge of a methodical investigation into the matter, but my hypothesis is in concurrence with Jung. Disturbances, expressed in frustration about the need to belong, will act as a crucial catalyst for the awakening of awareness and sensitivity in this layer. Those who have never experienced a challenge to their social belonging may be less aware of the acuteness of this question. The sense of this emotional dimension may be lacking in third parties even though they may have captured it intellectually.

This hypothesis again reinforces the importance of Strategic Capacity and Relationship Training. When one's own frustrations are the driving force and justification for intervening in the dealings of third parties, the situation should not be trusted until the person is aware of this driving force and has learned to deal with it. The ECM principle of resonance states that a healing effect can only emanate from those who have healed

themselves or who at least are aware of their own wounds. Actions unwittingly carried out in the socioemotional–communal layers based on the needs of alleged conflict workers can lead to the construction of artificial alliances and pseudo-communities, consequently throwing the system out of balance even more so that it collapses when the interventions concludes, if not before. In this case, there is a good chance that such an intervention lead to a reinforcement of existing dysfunctions or even to new kinds of blockages. This would be consistent with the Tantric principle of balancing giving and receiving. Those who intervene out of their own need in a dysfunctional system where dynamic equilibrium has already been disrupted—even when meaning and saying something different—act as an additional Third Side and thus as a burden rather than a provider or facilitator. The conscious, practised and lived differentiation between passion, acting out of one's own need and action, and performing giving out of abundance,[93] is imperative for elicitive conflict transformation. The wounded healer only then deserves his or her name having healed him or herself, at least in this layer-specific manner. If this is not the case from the perspective of the involved parties, the conflict situation will be changed following the principle of resonance through the intervention of the one in need, but rarely in a way that reflects the interests of the parties.

The Mental–Societal Layers

Behind the socioemotional–communal layer lies the mental–societal one. I have already discussed the apparent paradox of assigning reason to the anahata, the heart chakra.[94] Modern European languages associate feelings with the heart and mind with the brain. Claudio Naranjo aptly writes in this context that not everything that we think stems from consciousness, and that conversely the heart often follows a sort of reason that cannot be controlled by the mind.[95] In traditional yoga philosophy, anahata was assigned not only to romantic love, personal affection, selflessness, aesthetics and intellect, but also to inner wisdom.[96] In Pali, no differentiation is made between heart and mind, as the term *citta* stands for both. In Tibetan and other languages in which traditional mediation techniques were developed, no difference was made between heart and mind.[97] This is consistent because the so-labelled qualities are not merely tied to a self, its active self-understanding and its ability to relate to others. They also require intrapersonal abilities of interpretation and

abstraction in order to give meaning to what is experienced sensuously. While correspondence and resonance subconsciously navigate dynamic equilibrium in the layers discussed so far, until a disturbance alarms consciousness, the mental–societal layer only operates in a rational, Cartesian mode of consciousness. Contemporary neuroscience principally agrees with the connection of feelings, emotions and consciousness, albeit considering the brain as the central transfer hub rather than as the creator of all impulses.[98]

Society is a social category that goes beyond the comprehensible dimension of the tangible community. It is perceived sensually to a much lesser extent than it is epitomized, than it is imagined. The assertion that society exists as I imagine it is an exaggeration, but it indicates that compared to the previously discussed layers, the intrapersonally generated impulses of reason play a considerably more important role in the mental–societal layer compared to the sensually perceived impressions of the interpersonal. Whether I perceive my society, my country, as home of superb artists, invincible sports comrades and friendly innkeepers or as a breeding ground for clerical child molesters, corrupt politicians and alcohol abusers is an intrapersonal decision of reason with little connection to the sensual impulses that actually reach me. Rather, this is an expression of past and unconsciously stored learning experiences and the feelings attached to them, which in the present have become emotions. This means that in many ways the vital ability of abstraction of the human mind also involves the danger of delusion through self-generated perceptions, since the mind is not only capable or remembering and activating operationally helpful facts; it also stores and uses stories belonging to the past that have an obstructive impact on dynamic equilibrium in the mental–societal layer of the here and now.

This also holds true for the other categories in this layer. Romantic love, personal affection, empathic altruism, aesthetics as sensuality and meaningfulness in arts and sciences all imply an active self-awareness. Because I exist myself and am aware of it, I shape my perception of my world in a certain way. I love myself, trust myself as a certain person and not as another one. I recognize my pain in others. I perceive my space in a specific way. I identify with a particular group but not with another. All of this illustrates the self-referential meaning of the self-perception that is generated by the mind to design my world.

The mental–societal layer is not entirely detached from sensual impressions, but inside it a truth of its own nature becomes apparent,

comprising sensual perceptions and notions that were self-generated by the mind. Being equipped with mind and reason in this way is both a privilege and curse to the human species. The persona recognizes itself via the mind, along with all its sexual–family and socioemotional–communal characteristics that I have discussed so far. The mind allows the persona to reflect consciously on its subconscious needs and conflicts. In the Cartesian mode, the mind also enables the processing of impulses still in need of being discussed that originate in the superconscious layers.

The kind of destructive force that a mind losing dynamic equilibrium is able to generate cannot be adequately described with the metaphor of the minefield any longer. What can be called *amok* in the socioemotional–communal layer here becomes genocide. In the name of different societal moral and organizational ideals and by virtue of its own mind, humanity has already enabled itself to destroy the entire planet decades ago, as though it would not know anything better to do with both, with either planet or mind. Even though this has not happened on a global scale so far, owing to the same sense of reason, relishing the approach of such an apocalypse does seem to be a notorious characteristic of our species.

The ECM principle of correspondence expresses itself in the mental–societal layer in the mind's constructively and destructively high ability of abstraction, which enables our emotional perception of interpersonal actions and bigger social entities to become imaginable in the first place. Here lies a temptation for conflict work. Modern and postmodern concepts of conflict resolution draw on the mind. They consider conflict to be a societal deficiency or as something irrational that can be overcome with more rationality. With that they overlook or rationalize the not at all rational dynamic of the subconscious layers in their nature. This is particularly tempting for those intervening in a dysfunctional system from the outside, as the assumption justifies a prescriptive model. Such a model appears to allow them to draw up an abstract concept matching their own conceptions as a solution, without explicitly bringing their own sexual–family or socioemotional–communal aspects explicitly into resonance with the involved parties. Their mind chides the involved parties when their relationships do not unfold according to the concepts of modern reason. Experts who complain about the stupidity, stubbornness or irrationality of their clients, the conflict parties, are more common than uncommon in this field of work. To them, qualities of the heart are moral imperatives: "Be reasonable, good, empathetic, cooperative…"

The sociopolitical ideals deduced from this turn into precepts. Following the principle of resonance, imperatives like this block the dynamic equilibrium among much else in the mental layer, where they necessarily cause rationally argued opposition to the parties in the name of individual and collective self-determination. They also radiate destruction into the subconscious layers, from where their dynamic equilibrium can be assessed and inhibited. Much clever advice needs to be toned down when the socioemotional–communal belonging of individuals or groups is in danger of being questioned or the sexual–family dynamic equilibrium is being disrupted. Furthermore, rational imperatives manipulate the perception of the spiritual–policitary layer, which by definition cannot be made accessible with rational arguments. Their truths lie beyond reason.

Moreover, the mind cannot simply solve irrational conflicts owing to its self-referential ways of functioning, discussed above. The ability for mental abstraction in countless cases has more often served as a trigger of conflicts. Whether it be ideological or religious, materialistic or idealistic, competitive or cooperative notions of the right organizational forms of people and societies, an idea that is created by the mind always enters into competition with rival ideas and, in extreme cases, this justifies the use of force. From an elicitive perspective it is clear that such a conflict cannot be transformed through the use of more of the poison that created it in the first place. A conflict whose episodes are primarily driven by the notions of the involved parties turns into a battle of arguments as soon as Third Sides feed even more reason into the system. Here falling back on other layers is advisable, which at the Grassroots level more often than not more easily than at the Top Leader level, where the professional milieu notoriously fosters a tendency to dramatic orchestrations of rationale and abstract collectivity. The ECM principle of resonance allows conflict workers to pick up on the actors' attachment to rationale and also draw their attention to the dynamic equilibrium of other available layers. This is an example of conflict transformation as an art, not as a craft.

As much as the mind of a conflict worker allows him or her to recognize and adjust potential disruptions of the dynamic equilibrium of all layers, it can also stand as a hindrance when turning into a self-referential storyteller that reduces all the dynamic aspects of a conflict to its own dimension. Elicitive conflict transformation is aware of this circumstance and this danger, and hence chaperones the mind of the conflict worker by means of supervision and repeated reality checks. Here

the difference between prescriptive and elicitive conflict work becomes apparent. Prescriptive techniques follow the abstract design of the rationale as a solution model. Elicitive methods use rationale for processing the impulses that are received on all levels through resonance of the involved parties and consciously mirror these back into context, filtered through the mind of the conflict worker and without sticking to a predetermined solution. Conflict workers require clarity in order not to cause additional distortions. The dynamic equilibrium in the mental–societal layer is the prerequisite for supporting the involved parties with reason and the qualities of the heart in equal measure. Since the mental–societal layer includes the socioemotional–communal and sexual–family ones, its dynamic equilibrium also influences the other layers.

The Spiritual–Policitary Layers

With the spiritual–policitary layer, I turn to the superconscious, transegoic spheres of yoga philosophy that it is hard to describe in words and sentences, as it comprises that very dimension of human existence that lies beyond individual self-awareness and hence beyond those values that the semantics and grammar of modern language facilitate. Modernism and postmodernism have excluded this sphere from their academic understanding. Transrational peace research at least includes it in its epistemological interest. For even when there are limits to its observation or proof with Cartesian methods, it nonetheless intensively influences the episodes of conflict so deeply that it simply cannot be ignored.

The spiritual–policitary layer, visuddha in yoga philosophy, is that superconscious layer that lies closest to the mental–societal one. It encompasses those aspects that make us human beings in time and space beyond our mental and societal self-understanding. Spatio-temporal awareness is intrapersonally positioned in front of the mental, emotional, sexual and physical aspects of being human in the same way that interpersonally it is positioned in front of the societal, communal and family aspects. In order for something meaningful, definite or manifest to be said about human affairs, global spatio-temporal awareness needs to be present first. It describes the often-cited Zen Buddhist metaphor of the consciousness as a drop in the ocean. Some shamans say that humans, rather than earthlings gifted with spirit, are "spiritual beings making a human earth experience".[99] Their "becoming earthly", the entering into

spatio-temporal awareness, requires and presupposes a global intelligence, aesthetic, vision and intuition, which need to extend further than we-ish aspects of family, community and society.

The global spatio-temporal awareness of human beings encompasses, substantiates, contains and leads the self-involved aspects. A dynamic equilibrium is of no lesser importance for conflict work in this layer than in the others, even though it remains much harder to grasp. Blockages in this layer develop when dogmas originating in the socioemotional and societal spheres have an influence upon them and insinuate that humans come *into* the world as skin-covered egos, that they are thrown *onto* the planet. Spiritual–policitary spatio-temporal awareness rests upon the experience that human beings come *out of* the world like leaves out of a tree.[100] How beautifully is this expressed in the haiku that John Paul Lederach used to introduce the English translation of Volume 2 of this trilogy[101]:

Leaves shake in the wind
Some hold fast even past dry
Others smile and fall

This is a different kind of feeling, thinking, talking and doing than the dogma of individual or collective being-on-the-world. It calms archaic existential fears and fears of death and connects humans in an all-encompassing unity of being. This illustrates why the search for peace experiences and peak experiences always points in one and the same direction in ECM. The dynamic equilibrium in the spiritual–policitary layer is aspired to through all I-ish and we-ish layers. This is a mystical and transrational orientation, but not speculation, since this focus is rooted in systematically obtained, verifiable and communicable findings from humanistic psychology.

The ECM principle of correspondence refers to the individual and relational acceptance of our spatio-temporal existence. It might be this momentum that has so far stopped us humans from actually carrying out what by virtue of our minds we would be capable of doing: to ultimately destroy the planet. The global layer is in a tolerable balance and hence exerts a healing influence on the Cartesian sphere. This is no soteriological necessity. Although the mystics quixotically tell of individual feelings of happiness arising from their spiritual experiences, psychology

also knows of the destructive force of spiritual crises. Even though all existing spiritual systems are at their core energetic teachings of peace, hardly one of them has no destruction or violence on a larger scale to answer for. In light of this historiographic finding, no one will deny that the spiritual–policitary layer has enormous influence on the episode. In the same way, however, the apparent paradox of this influence cannot be rationally explained. On the contrary, through attempts of interpretation, of wanting to translate and understand the spiritual, through solidifying, teaching, institutionalizing and proselytizing, is violence transferred into the episode. The countless destructive episodes that humans entertain under the pretext of spirituality indicate the portentous challenge posed in the translation of spiritual wisdom of the global layer into rational understanding and relational actions in individual, family, communal and societal contexts.

Spiritual–policitary awareness is rooted in intelligence, aesthetics, vision and intuition, reaching beyond the mental and further into the global sphere. When it is inherent in the spatio-temporal becoming of the human being, everyone is equipped with it and we do not need to grow it somewhere. It is much more a matter of opening up this potential through practice and experience in order to overcome the notorious misapprehensions of translation between the spiritual and mental, global and societal. Elicitive conflict work is possible in this layer, but is reserved for masters of the discipline. It is no coincidence that the higher practice in the Kalachakra is laid out as a secret teaching. In this regard it corresponds with many comparable systems. Resonance in this layer is wonderful and mighty, but equally powerful are the manipulations and destructive influences of humans originating in the same place.

In elicitive conflict transformation, this layer is definitely to be reckoned with. Spiritual–policitary distortions will frequently undermine the endeavoured rational actions of actors in the episode. Following the ECM principle of resonance, an individual who is not in dynamic equilibrium with him- or herself in this regard can work in this layer. Hence it is sensible to acquaint oneself with it, to test oneself through practice and meditation and extend possibilities and experiences. But no spiritual mastery is required to do elicitive peace work on I-ish or we-ish layers. However, it is recommended that one should be aware of the impact of the spiritual–policitary on the Cartesian realm and to expect potential influences from those parts. Should this be the case, those not trained in the spiritual–policitary will progress no further. There is no

point in sticking to spiritual practices and seeking respective experiences by force. Spiritual dynamic equilibrium cannot be "created" in and for peace workers either. It can only be. Where meditation, practice and spiritual willing turn into inherent compulsion, they are the root cause for blockages themselves. Even those who are able to open up this layer for themselves are not beyond attachment. Mystic schools frequently tell of capable yogis who fall in love with the feeling of happiness created by the spiritual and get attached to it. Attachment of this kind also disrupts the dynamic equilibrium of this layer and causes dissonance. This appears as destructive in the episode. A calm handling of this layer leads to an easing of tension.

The spiritual–policiary layer corresponds with the visuddha in the chakra philosophy of yoga. Given that it concerns the spatio-temporal becoming of human beings, there is little that is meaningful for applied conflict work beyond this point. Yoga philosophy goes much further. Most systems define the sahasrara, the crown chakra, as the seventh chakra. It refers to the absolute, the All-One. Transferred into my system, it could be the universal layer, the epicentre. All-encompassing unity in the Cartesian mode of conflict work is an important aid for imagination, but no operational category. Since there cannot be an-other in all-encompassing unity and, hence, no conflict, I do not devote a separate chapter to it.

Thoughts on the ajna chakra, in yoga philosophy positioned above the visuddha, are central, however. Even though it cannot be placed in the centre of elicitive conflict work from an operational point of view, it remains crucial for transrational peace philosophy. Hence, a few additional remarks to the previous ones regarding the anahata, the heart chakra, are necessary here. Some yoga teachings term the ajna chakra, positioned on the body in front of the forehead, the "mental centre of command".[102] Divergent from modern views, this does not imply that rational thinking as a self-generated function of the brain guides all other aspects of the persona. Quite different from Christian beliefs in a soul as the persistent core of an individual self or the Cartesian assumption of a rational and central switchboard in the brain that coordinates all aspects of self and ego, the contemplative traditions of the Indian subcontinent do not assume the existence of such a structure. In line with the current status of neurobiology, they consider the brain to be an organ where incoming impulses are transferred into meaningful information through complex linked-up circuits and passed to the body. The main

function of the cerebral cortex is the identification of coherent connections between incoming signals and their representation through nerve cells that selectively react to particular constellations of incoming signals. The brain is an operational command centre, but not the place where an independent soul, the persona, the personality, the self, not even the I or the ego, resides. When ajna is referred to as the momentum behind or above the spatio-temporal becoming of humans, it denotes a layer of inceptive individuation of the life impulse originating in the epicentre. This momentum progressively materializes itself in the self and reaches the I-ish character of an individual thought in the mental layer of the anahata, expressed to the outside through speech, gestures or actions.[103] Ajna is not the self-generating thinking inside an individual brain, an autonomous and rational command centre, but the front gate through which impulses enter into the Cartesian sphere of the individual to manifest as thought, speech and action.[104] The brain is not the generator, but the organic receiver, translator and provider of meaning for the impulse of life. The connection between those aspects of the persona that are metaphorically termed heart and mind is understood as the mental axis of receiving, interpreting and acting on the contact boundary at work.[105]

With regard to this last point, there is nothing to do. However, it can prove helpful in encounter and conflict work when discourses of guilt, remission and justice, for example, are nurturing the conflict. In moral, modern and postmodern contexts, a conception of the human being that considers the involved parties as systemically and holistically embedded contact boundaries at work and pays attention to this organic axis of reception, interpretation and action has an elicitive effect potential. This is because it evokes a paradoxical interpretation of the conflict in the episode. Although it cannot be argued offensively, it can be applied implicitly through logic.

Levels

Following the discussion of themes and layers, the next topic is the levels of ECM. This is the vertical category that John Paul Lederach introduced when proposing his pyramid model in 1997.[106] I adapt it from him, setting it in relation to my multi-layered model. In his original model, Lederach distinguishes between Top Leaders, Middle Ranges and Grassroots. Back then he only observed the conflict surface, which he later coined the episode.[107] He justifies the relevance of this distinction

with the observation of two inherently contradictory approaches that were practised at the time: the top-down and bottom-up approaches. The structurally based starting point in peace building before the transrational turning point can easily be recognized in Lederach's choice of words. Conflict was initially regarded as something that state leadership, the few "up there", would manage for the masses "down there", in which the Middle Range Leaders were serving as transmitters. That this line of thought originates in the (neo)liberalism of International Relations, where following the ideal type means being mainly concerned with cross-national conflicts of modern nation states governed by elites, is hard to miss.

With a focus set on what a little later would be termed the New Wars,[108] physical violence being fought inside rather than between states, the bottom-up approach made those who were governing responsible for the Grassroots in their country. The Top Leaders most likely have the best overview of the conflict situation, but suffer least from the direct consequences of their decisions. The Grassroots on the other hand suffer most directly, while having knowledge of only a very limited amount of the overall situation and having only limited influence on important decisions. In the best tradition of structuralism, the aim was for the Grassroots, the suppressed, as Freire or Boal would have put it, to urge the Top Leaders, the suppressors, as brokered by the Middle Ranges, towards the kind of conduct that would best serve the common property, the state.

After everything I have written thus far about Lederach, it should not come as a surprise to read that he crafted a model based on system theory from these structuralistic beginnings, where he connected the interplay between both approaches into a kind of feedback loop. According to this, everything influences everything else in an infinite series of systemic feedbacks.

Top Leaders are defined by Lederach as the small circle of institutionally legitimized representatives of the parties to the dispute, namely the political and military leadership.[109] I would further include the highest ranks of religious institutions and board members of the most important business enterprises. The circle in any case remains a small one, but the statements and decisions coming from it weigh heavily. It is subject to constant public observation, which attributes a high degree of creative potential to it, yet at the same time makes for inflexibility concerning agenda, approaches and compromises. The hierarchical power of the Top Leader is operational once a state functions.

Lederach's definition of the Middle Range Leaders shows the influence of the concept of multitrack diplomacy that became popular at the time.[110] Lederach defines them as "persons who are highly respected as individuals and/or occupy formal positions of leadership in sectors such as education, business, agriculture or health".[111] As a second category, he also counts networks, institutions and groups of religious, academic or humanitarians that are supranationally organized and have access to Top Leaders as well as having lived experience with the Grassroots. This list to me appears generic rather than exhaustive, since the crucial characteristics of these actors—access to Top Leaders, direct knowledge of Grassroots, supranational connectedness, reduced public attention and hence greater flexibility in their positions—also apply to other actors such as businesspeople, athletes, artists, journalists and more, something that was widely elaborated on in the debate on multitrack diplomacy. Since the simplified term of local decision-makers was used to describe Middle Range Leaders in later interpretations of the pyramid, it is worth noting Lederach's initial definition here.

Lederach defines Grassroots as that prevailing majority of the population that has to concern itself with questions of survival on a daily basis. He was influenced by impressions from his own practical work, where basic needs such as clean water, nutrition, medicine or shelter were often the main topics. He was thinking along the same lines when declaring members of this level to be the victims of widespread violations of human rights resulting from decisions taken by the Top Leaders or when insinuating that the Grassroots had little insight into the basics of those decisions that were determining their lives.[112] Lederach was clearly referring to the political, military and social reality of states in transition, weak or failed states, as dysfunctional states systems were called back then. This is logical since he referred to reconciliation of deeply divided and traumatized societies in peace building rather than to distributive conflicts or ideological differences inside established nation states in the global systemic centre, where administration was generally functioning.

Starting from a definition of these three levels, Lederach developed his systemic understanding of peace building, in which owing to their connection to both the top as well as to the bottom, the Middle Range Leaders became the focus of applied conflict work. He summarized his systemic approach to peace building in the following paragraph:

> Constructing a peace process in deeply divided societies and in situations of internal armed conflict requires an operative frame of reference that

takes into consideration the legitimacy, uniqueness, and interdependency of the needs and resources of the grassroots, middle range and top level. The same is true when dealing with specific issues and broader systemic concerns in a conflict. More specifically, an integrative, comprehensive approach points toward the functional need for recognition, inclusion, and coordination across all levels and activities.[113]

Even though Lederach here bases his arguments more on the institution of the state as central actor and frame of reference than he did in later publications, all ingredients for systemic conflict work are already included. The holistic principle that on every level the characteristics of all other levels can be identified is already integrated. At Grassroots level, there are always heads of families, village elders, group representatives or parish councils that in their small world are the Top Leaders. Similarly, at governmental level, the bosses of the bosses are in power and a majority of the ruling elite themselves comprise only stooges and followers, thus being Grassroots on an elevated level. Considered from a holistic perspective, the surface of Lederach's pyramid consequently is not smooth, but instead grained in a pattern of internested triangles of which each one separately contains all components of the whole.

I have already critiqued Lederach's later attempt to portray the concept as a spider's web.[114] At first, I considered a honeycomb as a fitting metaphor. Honeycombs, however, are hexagonal structures. A perfect representation of the principle can be found in the Indian Sri-Yantra, which actually mirrors Lederach's thoughts. I will draw it here step by step (see Fig. 2.12). The two triangles nested into one another, with their tops pointing towards the top and the bottom, symbolize non-duality. Lederach's observation that the relationship between Top Leader and Grassroots is a mutually dependent one that is brokered in both directions via the Middle Range Leader is not only fundamentally mirrored in the Tantric principle, but can also be seen in the geometric shape of the Sri-Yantra, which simultaneously presents indentation and
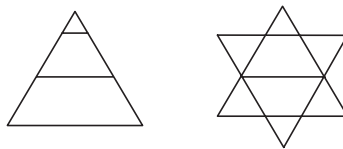

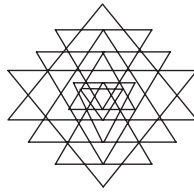**Fig. 2.12** Lederach's pyramid **a** in its original shape and **b** drawn non-dually

Fig. 2.13 The holistic Sri-Yantra principle, displayed as surface texture on Lederach's pyramid

composition of triangles inside triangles. The basic motif of the triangle is identical with the lateral view of Lederach's pyramid. In a drawn manner, it does however integrate Lederach's verbal description of the systemic feedback between Top Leader and Grassroots into the basic motif by telescoping two triangles with opposing tops.

In the Sri-Yantra, three additional, smaller triangles are placed into this basic shape. Loosely transferred onto Lederach, here every one of the smaller triangles in itself corresponds to the side view of the pyramid, thus containing Top Leaders, Middle Ranges and Grassroots. At the same time, each of the smaller triangles makes up part of a bigger one, which in turn is built into yet another bigger one. This provides the pattern with an assessable, supposedly predictable, yet nonetheless intricate and infinitely divisible or extendable meaning.

In Sri-Yantra, this holistic principle is displayed as in Fig. 2.13.

In my opinion, arranging the model in this manner portrays Lederach's holistic principle more effectively than spider's webs or honeycomb structures do. Additionally, the foreshortened order of the triangles of the Sri-Yantra leads the eye to perceive a three-dimensional figure. This is an important point for understanding ECM. For the holistic principle does not only apply to the vertical feedback between levels on the pyramid surface of the conflict episode. It applies to all layers, and even more so, it applies in the same manner to the horizontal connections of the separate layers among each other—right through to the epicentre.

With this three-dimensional, multi-layered ECM model in relation to themes, levels and layers, a degree of complexity is displayed that raises the question of its practicability. A model as such will inevitably frustrate all linear–causal notions of final conflict resolution or prescriptive conflict transformation. This hardly comes as a surprise, since their structuralist

methods build upon conceptions of human beings and society in which such complexity has neither place nor mention.

For system theory-oriented authors, complexity is a methodological dilemma when writing books, as well as representing an imposition to their audience.[115] Nevertheless, it represents a constitutive element of conflicts and is hence an unavoidable moment of conflict work. Let us not be discouraged here! Conflict work is teamwork and no one can or needs to meet this challenge alone and completely. The demands of the complex ECM model facilitate its practicability. Since elicitive conflict transformation does not aim for world salvation at the end of the story, but instead settles for dynamic equilibrium in the here and now, its application does not require detailed analytical knowledge of the entire world. The complexity of the world, its species, its systems and conflicts only comes into existence through the selective conditioning towards reduction. Any intricate facts and circumstances rest upon the configuration of certain relations between its elements, even though there could be other means and possibilities. Complexity implies the constraint to select, to reduce and to decide.[116] Every decision in every social system is risky because there will always remain other, inevitably untried, untested possibilities. However, being forced to make a decision cannot be avoided at any point in time, which is why lamenting about the implied risks is ultimately fruitless.

Elicitive conflict work makes sense despite and because of this complexity. For a given environment, every holon, every party, every dysfunctional connection appears more complex—and hence is more complex—than the system itself. The core of each conflict lies in the subjective pressure of making decisions when the communication with the relational field is hampered. As soon as this has been realized, aids for orientation will be appreciated that can provide the involved parties with a helping hand in choosing possible courses of action, and in this way support dynamic equilibrium of relations. This is exactly what elicitive conflict transformation and its tools aim to do.

Any decision-making aid of this kind requires pragmatic and attentive connection to the according subsystem, resonance skills and basic knowledge on the homeostasis of themes, levels and layers of elicitive conflict transformation. When Lederach, as in the quote above, speaks of legitimacy, uniqueness and interdependency, he relates that despite and because of the holistic order of social systems no human relation, no

conflict situation is identical to any other. Even the longest journey to transforming a major conflict starts with the first step in the conflict reality of the here and now. The intention behind ECM is not to provide an idealized goal in the far future. Instead, it is intended to provide an aid for answering the question about which direction this next step towards preserving or restoring dynamic equilibrium should take. Because social systems and their conflicts are always complex, such an orientation becomes necessary. ECM serves as an aid, but it provides neither a solution nor an answer.

ECM serves the purpose of aiding the orientation of peace workers in the complex reality of a given conflict. It helps in weighing the next step in conflict work and in consciously perceiving the homeostatic flow of the system. In keeping or regaining balance, in completing a reality check, it offers a decision-making support for selecting the most useful tools. I test the practical applicability of this model in the forthcoming chapters and illustrate its implementation through practical examples.

ECM as Work Method

The term Mapping is used beyond its figurative and literal meaning. As far back as the early seventies,[117] Tony Buzan described a cognitive technique based on the principle of association, Mind Mapping, and used it to enable free release of thoughts and optimal utilization of the brain.[118] The technique was initially used to develop and visually illustrate specific subjects, to take notes and to make notes. Mind Mapping primarily serves as a tool to record one's own and other's thoughts in order to structure and possibly interconnect them. Buzan suggested the model of a tree, where the centre of the tree represents the key term, the main subject, and the reducing hierarchy of subtopics is represented by the branches as they decrease in size. This creates a visual and permanent map of thoughts, which aims to support memory and orientation with appropriate symbols and pictures, colours, tones and similar associations. Soon thereafter the principle was translated into a computer program, which is more limited than the creativity that is possible with hand-drawn maps, but at the same time provides larger capacity and additional areas of application.

According to Buzan, Mind Mapping uses the capabilities of both hemispheres of the brain and increases both the capacity of memory as well as its creativity.[119] At that time this was a neuropsychological

speculation, which in light of today's scientific state of knowledge cannot be confirmed. Nonetheless today's practice founded on this speculation is well tested and is accepted as a working tool, albeit with its own limitations.

Mind Mapping does not represent the objective brain functions, but it draws the non-objective functions such as thoughts, feelings, emotions, needs and perceptions in the form of a "map". Buzan prefers to use the brain as a symbol in his maps. This is a symbolic, not a neurobiological application.

The legendary physician John Snow created a method called Conflict Mapping, based on his work in the 1840s. The term refers to the image of developments in a space; the analytical order of materialistic and non-materialistic elements of conflict and their planned, desired or expected answers.[120] Snow analysed the risk of cholera in Soho using a map of the city that recorded the incidence of each case as dots. Using this method, he identified a municipal water pump as the source of the infection. His finding contradicted scientific knowledge of that time, and because of this his method was discussed and copied.[121]

With this concept, schools of thought were developed in the 1990s to look at Conflict Mapping.[122] Approaches ranged from peace–historical analysis of war to structural and functional attempts of international relationships and its embedding into multitrack diplomacy, from political parties and need-centred approaches, to those oriented by value, aim, text and cultural projection.[123] The models provide much information about the authors' views of the world, and at times more than the perceived reality, given that the parameters are required to be set and interconnected by the creator of the conflict maps. Crisis Mapping and Conflict Mapping often lead to neo-realism, structuralism, idealistic conflict resolution and prescriptive conflict transformation. Large amounts of data can be collected and interconnected using a computer program. However, to make the data readable and applicable, it has to be reduced to a chain of causation in order to direct certain conclusions and reactions. Because of this complexity, form and technology often over influence the user. In the context of early warning, they encourage players to act swiftly, which increases the chance of errors, misinterpretations and false conclusions.

Underlying the technical aspect of Mapping is a definition of the term conflict. This is relevant to all models of peace and conflict research, of political science, of psychology or sociology that are available. Some

appear to equate conflict simply with physical violence because this way data can be quantified and qualified with certainty. Given the range of parameters, strictly speaking this is war research, or at least research into security and violence, but not an approach that would place peace at its centre.

Other approaches focus on those social indicators that are defined as risk factors. It is easy to recognize the idealistic belief about correlation between social welfare and political peace, or rather between poverty and violence. Some approaches attempt to connect these, and this leads to prescriptive conflict transformation.[124]

It goes without saying that *elective* conflict transformation does not follow this path. ECM is based on the insight of humanistic psychology and in this regard is aided by the humanist understanding of Mapping as developed by Claudio Naranjo in his book *The One Quest. A Map of the Ways of Transformation*,[125] first published in 1972. It serves more as a starting point than the above-mentioned schools. Linking data sets via putatively objective conflict factors may at times be useful. However, according to its character, it has nothing to do with the elicitive approach, which entails the themes, levels and layers that I developed from Lederach's pyramid. ECM serves the practical application of this complex model within this possibly even more complex reality. It does not offer instructions, expectations or guarantees, but rather helps us to imagine how conflict workers can move relationally and dynamically within the complex and dynamic landscape of dysfunctional systems, based on ECM principles of equivalence, resonance and homeostasis. It is designed to help facilitators access a number of points of view and options for action, allowing them to operate according to all rules and with all methodological–didactical tools of elicitive working without getting lost within the complexity of the network of relationships.

ECM does not mean the symbolic adherence to or display of risk and conflict factors on maps as images of the scenic reality, but sees them as aids for elicitive conflict analysis. Amongst other things, conflicts are location dependent. They take place in a space but they are not locations. Yet basic rules that need to be observed for geographical maps apply when using a map.

The first is that maps are always an imperfect attempt to illustrate reality. They are not the reality of the illustrated but the illustration of reality, just as the word is not what it describes but its description. Customs and reading habits decide how comprehensible symbols are. Whether

a certain symbol on a map is recognized by the user as a sign for a mountain refuge depends on his or her knowledge of the used sign language. A double transfer is created in a successful case. The graphic sign triggers an image in the mind of the observer, which he or she linguistically names refuge. This allows the observer to search for a building in the physical world that matches his or her image of a refuge. The map will serve as an orientation aid to the physical reality if the observer understands the relevant sign language.

ECM works the same way in principle. However, symbols do not illustrate spatial relations but mental ones. Just as geography draws, according to interest, many different maps of the same reality with different symbols, themes and omissions, ECM can create various maps from every conflict according to perspective, interest, objectives, available methods and approaches. The determines how good they are; his creativity when handling the conflict, decides how meaningful each particular tool is. There is no such thing as a final correct map. Such a claim would equate to a dogma that should be avoided at all times.[126] In addition, just as a landscape is not changed by an incorrectly drawn map, ECM cannot contribute to constructive conflict transformation where it represents that conflict incorrectly. Changes occur in both cases when, based on unrealistic maps, misguided participants, such as conflict workers, intervene with reality. What change occurs is incumbent on chance, which is the reason why it cannot be termed constructive. In the first instance, the error is usually directed against the user himself. But it can also yield an unwanted effect for third parties. That is the reason why I describe the applied examples of this volume as learning rather than teaching examples. I show how I draw my map, and at the same time I invite my readers to draw their own maps, which vary from mine and lead to different results. This is about creativity, not norms.

This approach allows primarily for creativity of all parties, and aims to help them discover as many options and points of view as possible. The facilitator's awareness of himself or herself, his or her surroundings and expectations are important in order for this to take place in a constructive rather than arbitrary or prescriptive way. Similarly to a geographical map, when using an elicitive map it is essential to consider that although the human brain is principally able to orient itself using a map as an aid, it is inclined to take that which is representative for that which is denotable without verifying reality. This may lead to substantial mistakes in decision-making.

Secondly, elicitive conflict transformation implies the basic assumption that the conflict worker is part of the dysfunctional system. Hence, he or she does not stand in front but within the world of relationships that I depicted in Fig. 2.7 as a multilateral and multilayered pyramid. Unlike the usual assumption regarding structural approaches, he or she is not an independent outside observer. His or her work, more precisely defined, starts with the superficially reported account by the parties of their conflict. Those who are thematically placed on one side of the pyramid are not able to get an overview of the entire structure. He or she may suspect from experience that there are other sides and deeper layers. He or she may suspect what they may look like. But he or she cannot perceive them in form and content, cannot truly recognize them, unless he or she joins them, which then means that he or she loses sight of his or her previous perspectives. No one can see all four sides of the pyramid simultaneously, even from the top of the pyramid. From there, one can also only ever see a limited section of the surface, a version of the episode. The deeper layers of the conflict worker's reality cannot be recognized in their entirety.

It is therefore not possible for the elicitive conflict worker to have an overview of the entirety of the conflict, a conflict of which he or she has become a part. He or she may imagine the entire conflict in the way depicted in Fig. 2.7, but in reality it will always be a fragment. In practice, the system's theoretical principle that everything is connected degenerates to a less helpful commonplace when it is necessary to overview, effectuate and control everything. Because the social reality can only be perceived in fragments, ECM in conflict work helps as orientation, as a decision-making aid for marching through the intertwined jungle paths of homeostasis. The perception of the actual relations and possibilities of the here and now along with the ECM principles of correspondence, resonance and homeostasis will always be reserved for the attentiveness and empathy of the conflict worker. No map is precise enough; no echo sounding or compass in the world can take over the current surveillance of the area; the relationships lying between the creation of the artefact as an aid and the actual now. Even the poles of the earth are unreliable: they are constantly moving with changing speed and in different directions.

Thirdly, one needs to take into consideration that even geographical maps reduce three-dimensional landscapes into a two-dimensional format. The image remains distorted despite the attempt to compensate with contour lines, colours and similar aids. Something similar is true

for ECM. The conflict pyramid remains three dimensional, even though John Paul Lederach originally depicted it as a two-dimensional page view and I have tried a layout. Whoever draws it map-like on paper creates a distorted image and has to make an effort to imagine that everything is connected with everything, even with what is not depicted. This is a characteristic of maps that one has to recognize when using them. Even in a conflict there is not nothing between the perceived factors but instead a variety of relationship forces that the mind blanks out when creating an image. ECM, like geography, tries to do this justice by using appropriate symbols, colours, lines and other aids. Hence, the conflict map is an image of the functions and dysfunctions of the true system of relations, oriented and reduced by the subjective possibilities, experiences and interests of the observing mind.

At this point, it seems appropriate to remember the Kalachakra mandala, which is nothing else but an attempt to aid orientation of human perception and the understanding between the infinite width of space and the infinite depth of the self. For this purpose it uses colour symbolism, gateways to theme-specific cardinal directions and Buddha figures for all aspects of the human, natural and supernatural. Viewed this way, it could be named as the first ECM. Moreover, and because it serves meditation and reflection, it refers to the basic principles of the human and his or her conflicts. It is a helpful prototype for open and situational creatable maps of applied conflict work.

ECM uses all of this as an aid within the framework of the elicitive model. The user profile of elicitive conflict transformation as well as Mind Mapping is similar because the origins of both lie within humanistic psychology. Joyce Wycoff sees a self-fulfilled person as defined by Abraham Maslow in the Mind Mapper.[127] She cites Tony Buzan, who states, regarding the education of such persons:

> In the new forms of education, the previous emphasis must be reversed. Instead of first teaching the individual facts about other things, we must first teach him facts about himself—facts about how he can learn, think, recall, create, and solve problems.[128]

Wycoff and Buzan see Maslow's understanding of the self-fulfilled person as a general concept, just like elicitive conflict work. The Strategic Capacity and Relationship Training of the learner in both schools therefore aims to develop and maintain the following profiles:

- They are aware of the mind-constructed difference between sensuous perception and the truth of the here and now that is apparent to the senses.
- They accept ambiguity.
- They accept themselves, others and nature as they are.
- They are spontaneous, down to earth and creative.
- They are interested in relationships with others not themselves.
- They need and enjoy being in solitude.
- They are able to concentrate on a matter or topic.
- They are mostly independent of applause and popularity.
- They know to value simple experiences.
- They show constructive humour and are extremely resistant to stress.
- They are able to access and find fulfilment in extreme situations of a psychiatric, mental, physical and spiritual nature.
- They are aware of the all-unity of all existence; they are open and benevolent.
- They are able to form friendships and are able to love.
- They act democratically and in an unprejudiced manner.
- They have a clear ethical orientation, even if this does not necessarily match the moral commands of their environment.
- They are patient and enjoy working towards a goal rather than reaching it.
- They are creative, original, inventive and look at life in a simple and direct way.
- They are not tied to their own culture. They are able to value and compare other cultures. They can therefore adopt or let go of conventions.

Given the many similarities between the profile of a Mind Mapper and that of an elicitive conflict worker, it seems self evident to add elicitive conflict transformation to the usual list,[129] or conversely to use Mind Mapping as a method for elicitive conflict transformation.

Wycoff puts the process of creativity at the centre of her observations, which instead of being a spontaneous explosion of the godly spark in nothingness requires systematic working up. It starts by collecting information that focuses on the topic and its aspects. She calls the second step incubation, which is down-time that allows the mind to rest and gather energy. Subconscious processes that are required to run alongside this

are blocked as long as the brain works intensely and in a focused manner. Letting go of mentally and motoric activities makes room for these sub-conscious processes and provides the necessary balance. This increases the likelihood of intuitive findings.[130] The third step is the light-bulb moment, which cannot be forced but happens unexpectedly and in an undirected fashion. And finally, implementation takes place during the fourth step.

Wycoff's list of the positions that hinder creativity bring to mind the doctrines of prescriptive conflict resolution[131]:

- There is one, and only one, correct answer or solution.
- Principal and premature falling back onto rational logical thinking.
- Norm orientation.
- Exaggerated pragmatism that is tainted with prejudice and prevents creative ideas.
- Avoidance and rejection of ambiguity.
- Fear of error and mistake.
- Rejection of the playful, the crazy and funny in serious questions.
- Adherence to expert opinions.
- Doubt over one's own creativity.

Acceptance of these doctrines allows for a basic attitude that is helpful in all human interactions, and it circumscribes the steps of ECM:

- Active listening: ECM begins with this, which is more than the reception and gathering of information. It is a respectful, attentive and open attitude when meeting someone, which is essential for professional conflict work. It is thereby key to avoid verdicts and mixing information with one's own stories and interest.
- Organization: Information from the person who is heard must be put in order, structured and interpreted within the perception of the listener, in this case the elicitive conflict worker. This requires time after listening that serves to convert the perceived to the truth-ful and also to gather, relax and restore the conflict worker's energy.
- Centring: The thematic and personal centring of the conflict worker follows once the perceived has been structured as truthful, building perspectives before action.
- Recognition of parties: Resonance with the parties is central for ECM. This means conflict workers have to know their parties, which

in turn requires considerable specialized knowledge. However, it does not suffice to have factual knowledge about the parties; they have to be recognized from a human point of view, which means opening within the encounter beyond knowledge. This requires, from the conflict worker's side, the conscious balance between self-development and self-containment. Self-confident people are able to do this. Self-confidence is not an inherent characteristic; it is one to acquire and learn. Strategic Capacity and Relationship Training aims to do that within peace education.

Buzan and Buzan suggest the model of a tree to create a Mind Map, as mentioned earlier.[132] The tree is made of the topic or the picture of the central interest and evolves into descending branches of hierarchies stretching in all directions; according to the law of creativity, they do not offer any fixed parameters. Furthermore, any term written on a lower level within the hierarchy can become a central term in a new map. In the practice of elicitive conflict transformation, it is sensible to place the central topic of the episode in the centre initially, and to place it in the landscape of the multi-layered pyramid. From there the fundamental questions of what, where, how, when and why shed light on the first branches of the darker side of the surrounding layers, or they complete the perception of the episode. They are undeniably helpful for clearly organizing the conflict worker's own understanding of the episode in a dysfunctional system.

ECM can be used for elicitive conflict transformation in three different ways. First, it serves as an individual orientation aid for each conflict worker. To begin with, they can focus the narrative within the episode at a particular level and around a central topic by active listening and relevant note taking. They can then create a map according to their own intuition and creativity and with the knowledge of the three-dimensional construction of the ECM topics, layers and levels. The ECM principle of resonance with the parties ensures that conflict workers' intuition and creativity do not turn into self-referencing fantasy. The ECM principle of equivalence provides a structure for the map without limiting it thematically. The deeper layers are always in the lower hierarchy from the view of the episode. In practice, one can almost always locate a dysfunction in the deeper layers behind the narrative surface, which is where the actual conflict work begins. Hence, it is imperative to look this deeply.

The developed pyramid model as a map is shown in Fig. 2.14. Topics can be inserted in every main space during the work. This makes
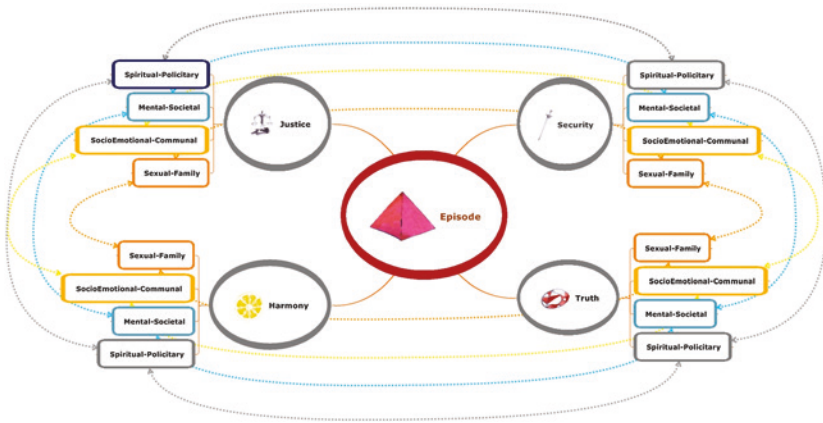
Fig. 2.14 ECM model as ideal-type user template. All following Figures digitally created by the use of Mindjet14 (2012)

choosing the path underlying the general theme easier, and the dotted lines show that no topic stands on its own: there are direct and indirect influences from all directions. Nevertheless, a thematic consolidation around one of these areas will develop; it can become a main topic in its own right in a second map, and it can be screened and recorded with all its subtle aspects and influences. This process can be repeated indefinitely where it is unsuccessful, just as a new path must be found in the countryside when the chosen one does not lead to the anticipated destination.

The term orientation raises the question, without becoming prescriptive, of how to determine and decide where the dysfunctional system should move in order to achieve flow equilibrium. Claudio Naranjo gave the best answer many decades ago, at a time when the term elicitive was not in use. He spoke of the cultivation of higher feelings as they were alive in art, therapy, education and social life. He used the word education literally in terms of the Latin *educare*: to unfold the individually available potential. He called this peak-experience facilitation, following Abraham Maslow. What he meant is what I call peace-experience facilitation. Naranjo's definition provides orientation within ECM as well:

Peak-experiences are precisely, from one point of view, moments of openness to the experience of higher feelings, and are characterised by a more or less lasting desirable effect upon the individual. Any perfect action seems to be a potential source of peak-experience, but we know that they

may also be facilitated by environmental factors, the grouping together of the adequate people, music, isolation, drugs or exercises.[133]

ECM does not necessarily lead to peak-experiences. It sees the path to it as its aim and this way allows for peace-experiences. This is not a new invention of the transrational peace philosophy but a practical consequence of its integral approach, which crosses barriers and incorporates all layers of being human in its method, exactly as mysticism does. And remember, the Kalachakra mandala does not only see itself as an aid for orientation but as a map for meditating at the same time, but also that the term *Tao* means path, just like the Japanese syllable *Dō* which occurs in many aspects of meditative practice. The same spiritual aid for orientation is offered by the Kosmo vision of the Maya in Middle America. The *Makalat* of the Haci Bectas Veli, a central script of the Anatolian Alevi, is a compass for the mystical path. Similar to the Kalachakra or the Shaman medicine wheel, it interprets a teaching of four gates and forty steps, showing the adept the mystical path to mental maturity.[134] Gabriele Roth wrote *Maps of Ecstasy*,[135] and I could continue along this path.

The second and entirely different range of application is team organization within conflict work. This use is not by definition reasoned transrationally or arranged elicitively. However, a well-prepared work structure can increase flexibility within the assignment and can make up the backbone of elicitive openness in encounters with other parties. In this area, ECM works as suggested by the Buzan brothers for meetings in the job and business world.[136] This involves as much as possible the complete draft of the aims, guidelines and tasks, themes, risks and aspects. The map here is a communication aid that conveys thought structures; it conveys change in the process of awareness and discussion in a simple, clear and democratic way.

This method is open. Individual and then grouped maps can be created. Alternatively, all can work together on one map, depending on team size and assignment. It is thereby paramount to ensure that all participants have read and understood the maps. This appears self-evident; however, it is a challenge in practice because creativity and complexity quickly accrue within dynamic group activities. Adherence to structure is often perceived as irritating and hindering the working atmosphere. But mapping as a group is both a Dionysian and Apollonian process. Hence, it is advisable to put in place an attentive leadership style to ensure that structure, understanding and overview remain in place.

To illustrate that this is a form of art, I draw a map in Fig. 2.15 which shows introductory themes for the coordination of a task force that is preparing for field activity in the area of international civil conflict work. What I illustrate is rudimentary and does not go into concrete topics that a team may encounter. This means planning of detailed activity will built upon this foundation and develop those aspects that are required with further consideration and debate. The foundation map can thereby be used as an aide-memoire during the activity to ensure that important components are not lost sight of in the heat of the moment. Military and large civil institutions are less in danger of this as they are staffed for each topic and because team leaders request and receive their instructions for each one individually. In smaller organizations, several topics have to be covered simultaneously by few people, which significantly increases the risk of omissions and errors. Additionally, in many smaller non-governmental organizations (NGOs), the relevant awareness of planning and coordination is often not a given. The resulting deficit in structure means that chaos can occur during the activity.

As they often say, proper preparation prevents poor performance. This is where the second application of ECM is useful.

The third application leads us to the core of elicitive working. ECM can itself become a practical tool for working on dysfunctional systems where basic rules are successfully conveyed to the parties and the situation allows for the use of such an aid. Tony and Barry Buzan suggest what they call interpersonal problem-solving,[137] where each party initially creates three maps: one for the unwelcome aspects of the relationship; one for the valued and one for possible routes to solutions.

From a transrational angle, these cannot be followed to resolve problems or to perceive routes to solutions. The objective and methods must be modified. To make use of conflict energy on all levels for the constructive recreation of relationships and to make use of the transformation of the conflict, ECM is geared towards the following aims:

- Advanced understanding of the parties of the dysfunction within the relationship.
- Empathy and care for the relevant other.
- Creativity of all parties in developing alternative options.
- Enhanced ability for resonance.
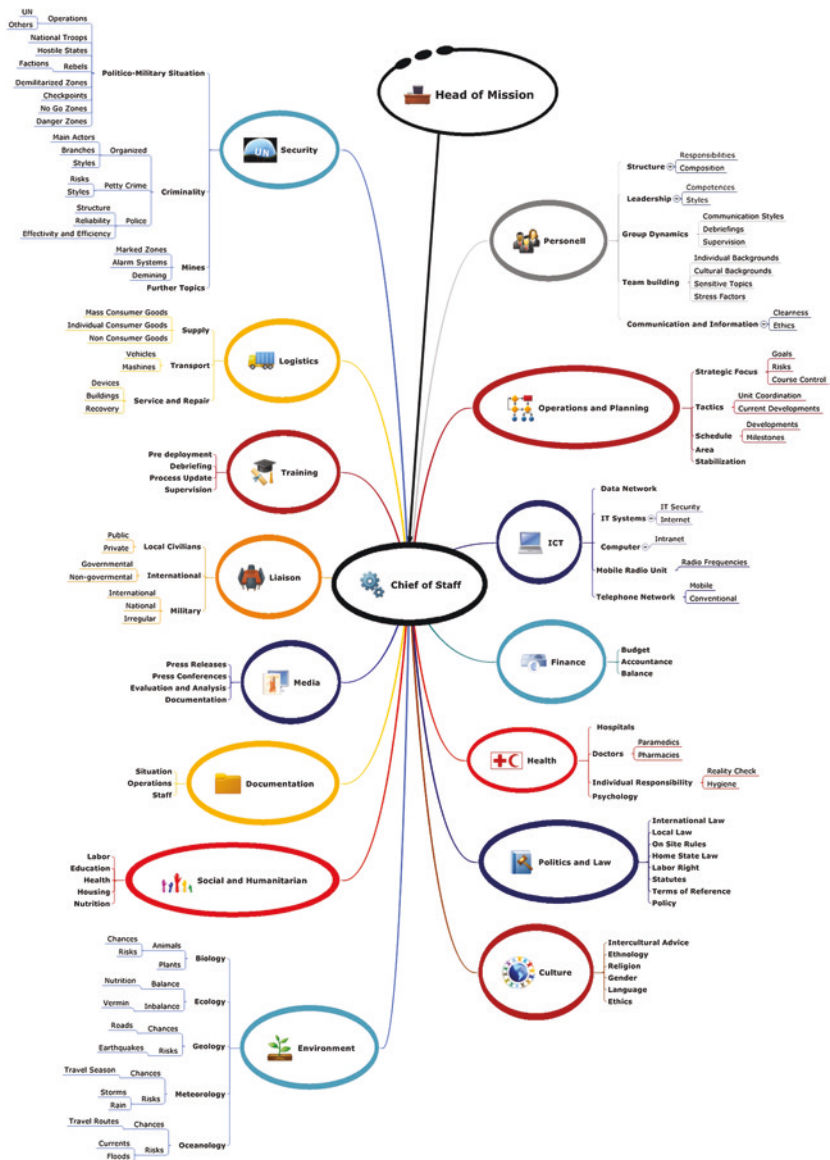- Insight into the need of a steady state of equilibrium.

Fig. 2.15 ECM structure of team coordination within the framework of international missions as user template for application

From this angle, the method acts technically as a transformative process. I therefore modify and complement Buzan's interpersonal problem-solving with elements of non-violent communication and introduce the established mode of application in the process.

To start with, it is paramount to ensure availability of a separate working environment that encompasses a pleasant space for meetings, but where, at the same time, each party has adequate space to work undisturbed. Furthermore, the method requires sufficient time, several hours, where the encounter may remain undisturbed by external influences. It is advisable to have no constraints regarding a finishing time. Regular breaks are to be scheduled. Light drinks and snacks as well as other necessary supplies have to be provided.

Tensions between encounters are to be expected at the beginning. Facilitators should therefore aim to relieve stress and create a trusting atmosphere. The known spectrum of elicitive techniques from Volume 2 can be used for this purpose.[138] The most suitable should be chosen. Following a casual introduction, all parties move to their working space by themselves. A piece of paper and coloured pencils will have been prepared for each space.

During the first round, each party on their own spontaneously draws a map to illustrate the situation. To begin with, the party voices the uncomfortable thought that describes the relationship dysfunction best. The unease is expressed by writing or illustrating a key term in the middle of the page. This should be an emotion, not a factual claim or an explicitly evaluated characterization of another party or relationship. Because feelings arise from needs, it is likely that uncomfortable emotions will unearth unsatisfied needs and, further down the line, factual claims which can be read as implicit interpretations of the other or as accusation. A classic is, for example, "I am feeling ignored." In the same category are words such as disgusted, used, cheated, intimated, disturbed, manipulated, misused, misunderstood, provoked, ignored, unwanted, unimportant, left behind and rejected. This does not circumscribe emotions, because it is at least an indirect way of critiquing the behaviour of others and does not express the actual quality of one's own emotions, in the way that words such as anxiety, anger, fury, hate, envy, jealousy and the like do.

The source term should truly illustrate an emotion, not a criticism, an accusation, projection or diagnosis. Every party will draw Basic Ordering Ideas around the source term to circumscribe their dissatisfaction and
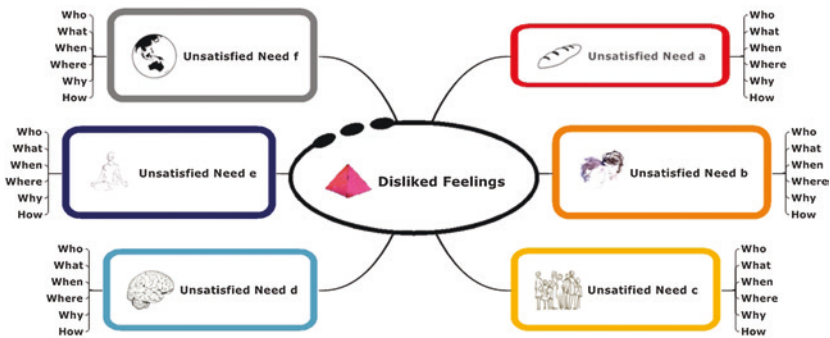
Fig. 2.16 Outline of a map of disliked feelings as developed by every party individually and uninfluenced

associate them with the term. They will be arranged freely and connected with the key term with lines. Colours and symbols help to ensure expressiveness and clarity. For that reason, parties should be given time to construct creatively.

A further surrounding field of Basic Ordering Ideas can be arranged around every newly associated notation of dissatisfactions in descending hierarchy and in a way that becomes more and more concrete. The number is theoretically indefinite. It should not be used excessively and should be focused on the essential to maintain an overview. Events, factual claims, subjective observations and opinions will be listed at the third level, where depiction of the narrative becomes concrete according to the viewpoint of the party. The so-called W6 Pattern serves to maintain the overview and to avoid accusations: Who, What, When, Where, Why, How?

No more than one hour should be appointed for the hands on, colourful and creative preparation of such a map, the basic structure of which is given in Fig. 2.16. These maps should thereafter always be available for reference. This is followed by a break during which conversations about the drawings or the conflict's contents should be avoided by all means. Above all, an exchange of opinion about the maps cannot take place.

The second round is structured similarly, but instead deals with the welcome aspects of the relationship, despite the conflict. To start with, a core term for positive emotions is requested. Such emotions are derived
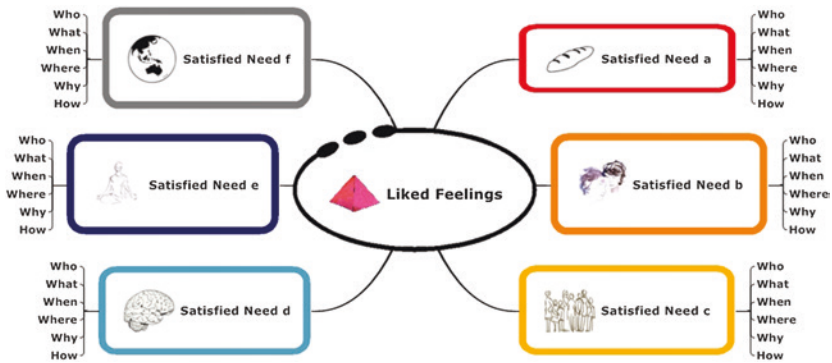
Fig. 2.17 Outline of a map of welcomed feelings as developed by every party individually and uninfluenced

from satisfied needs, needs that often hide something the other has actually done. The elicitive school does not speak of emotions where the other is made responsible for his or her personal condition. "I feel seen" does not express an emotion. Terms such as fascinated, secure, tied, motivated, respected, overwhelmed or in love also do not achieve this. Self-accountable terms such as joy, luck, lust, serenity, clarity and content are better.

The second map created by the parties independently (see Fig. 2.17) is the positive counterpart to Fig. 2.17. It looks structurally the same as the first. This part of the exercise is often perceived to be more difficult by the parties because the underlying cause for the exercise is a conflict. It is difficult to verbalize and recognize any pleasant aspects in the setting of an acute and acknowledged dysfunction. Contradictions between the first and the second map that a party draws are not uncommon. More time must be assigned for this round than for the first.

Following a further break, the parties individually commence top make a third map (Fig. 2.18). In its centre stands a concrete request directed towards the other party to enable transformation. In this case the argument moves in the opposite direction. The Basic Ordering Ideas derive the expected gratification of one's own up to this point dissatisfied needs from the fulfilled request. From here, conclusions about one's own behaviour will be drawn so that the fulfilled request feeds back to the other party as a pleasant change in relationship behaviour. This map
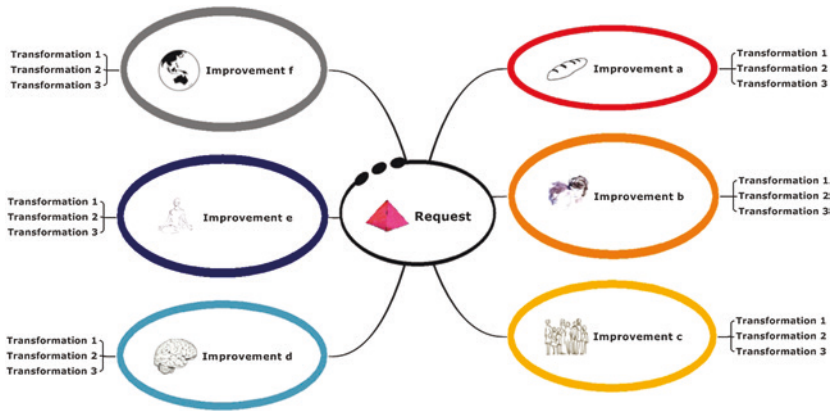
Fig. 2.18 Outline of a map of a central request as developed by every party individually and uninfluenced

describes wishes, perception, hopes, expectations and promises, not actualities. Parties have to recognize that a request is not a demand, not an order and not a condition. A request does not allow refusal.

A structured discussion follows the creation of the three maps and a further break. The moderator has to convey a basic approach of active listening, after Carl Rogers.[139] One party listens attentively, with an "open heart", and does not speak whilst the other party presents and explains its first map. Only questions to clarify the meaning are allowed; comments and contradictions are not. During this process, the listening party draws a map of their perception of what is explained. They do not copy what is being presented but draw their own understanding of what they hear and see. Once the first party has completed its explanation, roles are reversed. The previously listening speaks; while the previously explaining listens and draws.

Attentive moderating is particularly important at this stage because surprising, uncomfortable, possibly shocking circumstances and viewpoints are often brought up in discussion. The maps provide a visible structure that can no longer be avoided. The advantage in this approach is that one has to pluck up the courage to voice the uncomfortable initially, and it remains evident throughout the encounter. The moderator has to ensure that all emotions, requirements and perceptions are meant earnestly and honestly. Expression of feelings cannot lead to insults,

accusations or character assassinations. This is not easy with emotionally laden topics.

After a short break the maps of the welcome emotions are discussed. This usually leads to a striking change in atmosphere. Again, paying attention to authenticity, honesty and completeness is once again essential. Flattery or submissiveness, such as "You are so beautiful, strong, intelligent", should be omitted. This is all about one's own emotions, needs and perceptions. However, many people have difficulties expressing the pleasant aspects of relationships. ECM can help to cross this threshold, and it is often more surprising and moving than the unpleasant atmosphere of the first round. The uncomfortable aspects of the first round increase the relational energy and attention of the parties. Opinions are voiced that have possibly not been expressed up to this point, and therefore blockages are dissolved. The second round inspires a respecting and constructive attitude, without resolving anything, and reveals the value of the relationship, the desire for transformation and the continuation of the common path. Recognition, equalization and maturing conflict awareness are the result of a successful outcome. Welcoming this often has equally surprising aspects, such as more easily generated list of claims.

A further short break follows, and finally, using the same method, there is an exchange of maps that show requests, as well as hopes and expectations. Based on the respective explanations, the individual requests become mutual options. From individual separation emerges the connected shared. At this point, areas of congruence, shared interests and intentions can be described and transferred to the actually experienced.

In order to be able to determine these areas and draw the relevant conclusions, a separate round is required during which the results, incorporating all maps, will be discussed. The facilitator must ensure that discussions do not fall back to previous subjects, so that attention remains focused on determining and agreeing at least one option that is acceptable to all. Multiple acceptable options will be discussed and chosen consensually in the case of a successful outcome.

The strength of this tool of elicitive conflict transformation lies in the fact that it can:

- Enable an otherwise difficult-to-gain openness between parties.
- Allow for different perspectives of the dysfunction within the episode.

- Promote honesty between parties.
- Lead the parties to the deeper aspects of the dysfunction.
- Promote the self-confidence of each party and dissipate hindering projections relating to the counterpart.

If successful, this process leads to parties' understanding of stress factors as rational phenomena, thereby avoiding defensive or aggressive individualizing. It results in the consolidation of the relationship and increases the respect for the other and their point of view.

Notes

1. Lederach (2003, pp. 34–40).
2. Dietrich (2013, pp. 152–165).
3. Dietrich (2012, pp. 251–254 following Wilber 1995).
4. Dietrich (2013, p. 156).
5. Dietrich (2013, p. 157).
6. Dietrich (2013, p. 202) [graphics improved].
7. Dietrich (2013, p.202) [graphics improved].
8. Dietrich (2013, p. 203 following Ruppert 2002 p. 49).
9. Dietrich (2013, p. 203) following Schulz von Thun 2003.
10. Dietrich (2013 p. 203) [graphics improved].
11. International Kalachakra Network (25.11.2011).
12. Dietrich (2012, pp. 34–36).
13. Dietrich (2012, pp. 16 und 45–53).
14. Dietrich (2013, pp. 46–54).
15. Dietrich (2008, pp. 82–83).
16. Asara Opoku (2011, p. 421).
17. In Kashmir, this is a particularly prevalent myth described by Swami Rama (2010a, pp. 273–277). In more detail, also refer to Kersten (2001). The claimed connection between the ancient Indian teachings and Christ is, while highly speculative, nonetheless, and particularly due to countless similarities in the philosophical and spiritual figures, a rather appealing one.
18. The homepage of the International Kalachakra Network (25.11.2011) features a detailed description of the mandala. It furthermore provides access to a range of 3D animations of the pyramid, which can also serve as an aid for visualizing my diagram of elicitive conflict transformation.
19. Naranjo (2005, p. 96).
20. I here follow Berzin's (2002) explanations. Other Tantric schools attribute differing symbols and colours. These obviously depend on geographical

points of view. I purposely leave out the Buddha figure in my table. It is attributed to every direction and would further complicate the description without adding additional insights to the frame of my topic.

21. Discussed extensively in Dietrich (2013, pp. 25–44).
22. Krishnamurti (2005, pp. 47–67).
23. UNESCO (26.11.2011).
24. Grover (2005).
25. Krishnamurti (2005, pp. 64, 65).
26. Of the four classical paths of yoga, the path for controlling the mind, the so-called Raja Yoga is fundamentally Tantric. Part of its technique is the body-focused Hatha, which most often is taught in combination with the clarity-focused Kriya and the sound-oriented Mantra as basis. For advanced students, the breath-oriented Pranayama, the symbol-oriented Yantra, the energetic Kundalini and finally in a narrower sense Tantra, follow. The paths of devotion, Bhakti, and of altruistic action, Karma, are not part of the circle of Raja Yoga. Not at all Tantric is Jñana, the path of knowledge. It is based on Vedanta, the most accepted form of yoga in India today. This is not what this book is about. The integrated yoga of Sri Aurobindo attempts a synthesis of all of these paths. Criticized in many teachings by many schools, it is also an approach enthusiastically picked up by others. In the USA, his approach especially influenced the Esalen School following Michael Murphy and later Ken Wilber.In Europe, these techniques, particularly Hatha Yoga, are often stripped of their philosophical–psychological objectives to be offered instead solely as gymnastic exercises. While a worthwhile endeavour, this does not constitute yoga in its original meaning and purpose. Among many others, in more detail also in Naranjo (2005, pp. 53–122).
27. See Dietrich (2013, pp. 27–29).
28. Dietrich (2013, pp. 200–224).
29. In more detail in Wallace (2011, pp. 120–132).
30. Rosenberg (2003).
31. Dietrich (2013, pp. 200–224).
32. I have discussed these aspects already in detail in the chapter on voice-oriented methods in elicitive conflict transformation in Dietrich (2011, pp. 74–111).
33. Dietrich (2012, pp. 46–47).
34. Bruckner/Sohns (2003, pp. 26–28).
35. For a more detailed discussion of these terms, please refer to Dietrich (2012, p. 3).
36. In more detail in Dietrich (2003, pp. 11–20).
37. Every secondary note that is placed in a small secondary interval to a keynote on the scale in principle can serve as leading note. In order not

to overcomplicate the example unnecessarily, I refrain from mentioning this further here.

38. In jazz music a chord such as this one is regarded as neither wrong nor in need of being resolved. This, however, is a different application and perception of music and hence of the world than that of classical harmonics.
39. I have discussed this aspect already in Dietrich (2013, pp. 103–111). However, please also refer to Cousto (1983).
40. 1882–1971.
41. Stravinski (2006, pp. 38–39).
42. Schulz von Thun (2003) illustrated the same observation with his similarly charming and descriptive notion of the Inner Team for a modern audience.
43. Flatischler (2012, p. 66).
44. English translation of the title of the popular publication *Frieden Machen* by Senghaas (1997).
45. Flatischler (2012, pp. 68–79).
46. Groundbreaking here are the indicatory works of the work group around Richard Davidson at the University of Wisconsin-Madison. From the comprehensive body of literature, most recently in Davidson (2012).
47. Empirical evidence to be found in Damásio (2003).
48. Hinterberger/Wittmann/Kaiser/Kästeler (2013, p. 47).
49. Rosenberg (16.9.2013).
50. Flatischler (2012, p. 79).
51. Flatischler (2012, p. 90).
52. Hinterberger/Wittmann/Kaiser/Kästeler (2013, p. 50, translated by HK).
53. Swami Rama (2010b, p. 168).
54. Swami Rama (2010b, p. 169).
55. Bertalanffy (1968, p. 195).
56. Bertalanffy (1949, p. 44).
57. Bertalanffy (1972, p. 38).
58. Bertalanffy (1968). This has been discussed in different ways by authors such as Arthur Köstler, Humberto Maturana, Francisco Varela and others.
59. Damásio (2003, p. 179).
60. Luhmann (1995).
61. Luhmann (1995, p. 255).
62. Luhmann (1995, p. 262).
63. Luhmann (1995, p. 265).
64. Damásio (2003 p. 191).
65. Damásio (1994); even more pertinent in Damásio (2003).

66. Singer (2002, pp. 46, 95), (2003, pp. 34–42).
67. Singer (2002, pp. 41, 56), (2003, pp. 65–66, 96–111, 144). Based on much older approaches of Buddhism, Wallace (2011, p. 67) argues congruently.
68. I adapt this phrase from Singer (2003, p. 69). Herbert Dietrich as cross-reader of this text vehemently objects to this phrasing: brains do not mirror each other, human perceptions do.
69. Miller (2005, pp. 48–50).
70. Singer (2002, p. 12) and (2003, pp. 73–75).
71. Davidson (2012); Singer (2002 and 2003). Richard Davidson and Wolf Singer explained these revolutionary innovations on The Mind and Life (2005); Davidson again on The Mind and Life (2009).
72. Bateson (1972). Similarly and simultaneously argued by Maturana/Varela (1973).
73. Luhmann (1995, p. 255).
74. Maturana/Varela (1992, pp. 245–246).
75. 1887–1963.
76. Krishnamacharya (2006, p. 10ff.).
77. Swami Sivananda (2005).
78. See the according discussion of the term derived by Ury (2000) or Chris Mitchell and others in Dietrich (2013, pp. 170–171).
79. For details on all these methods cited here, please refer to Dietrich (2013, pp. 25–45 and 74–111).
80. So the wise title of the evergreen song that British singer-songwriter Cat Stevens composed in 1967.
81. Please refer to Fig. 2.15.
82. Unexploded ordnances; blind shells.
83. An often-cited example in this context is Johan Galtung's argument about the two boys fighting for an orange.
84. Albert Gutiérrez (2009, p. 79).
85. Dietrich (2013, pp. 200–225).
86. In more detail in Dietrich (2013, pp. 125–138).
87. For more detail, please refer to Dietrich (2013, pp. 33–34).
88. Bauer (2007, p. 21, translated by HK).
89. This was already an essential and for humanistic psychology important statement by Fromm (1956, p. 33).
90. Dietrich (2012, pp. 1–2).
91. In more detail in Dietrich (2008 p. 80).
92. Jung (1984, §78).
93. Fromm (1956, p. 18) with reference to Spinoza.
94. Dietrich (2013, pp. 215–219).
95. Naranjo (2005, p. 86).

96. Aristotle also saw it this way, see Buzan (1991, p. 15).
97. This apparent paradox was discussed in the frame of Mind and Life XIII intensively in 2005 between the Dalai Lama, Wolf Singer of the Max Planck-Institute for Brain Research in Frankfurt and Alan Wallace of the Santa Barbara Institute for Consciousness Studies.
98. Damásio (2003, p. 181).
99. I thank Peter Kirschner for his many repetitions of this educational sentence that is occasionally also assigned to Pierre Teilhard de Chardin.
100. Naranjo (2005, p. 138) referring to Alan Watts.
101. Dietrich (2013, p. xii).
102. For example Swami Vivekananda Saraswati (5.12.2011).
103. Rishi Nityabodhananda (2009, pp. 54–57).
104. This correspondence was discussed in the encounter of Western neurobiology and Tantric Buddhism as part of Mind and Life XIII in 2005. Mind Mapping is also based on the same fundamental assumption. To this much earlier Wycoff (1991, p. 19).
105. Damásio (1994, pp. 249–250).
106. Lederach (1997, pp. 37–62).
107. Lederach (2003, p. 35).
108. Kaldor (1999).
109. Lederach (1997, p. 38).
110. Dietrich (2013, pp. 158–165).
111. Lederach (1997, p. 41).
112. Lederach (1997, p. 43).
113. Lederach (1997, p. 60).
114. Dietrich (2013, p. 153) referring to Lederach (2005, p. 82).
115. Luhmann (1995, p. li).
116. Luhmann (1995, p. 25).
117. *1942 in London.
118. Buzan (1991, first published in 1974), (1996).
119. Buzan (1991, pp. 15–87).
120. For an example here please refer to Bright (25.9.2011).
121. Johnson (2006).
122. Some of the most important authors are Wehr (1998a, b, c) (25.9.2011), Saunders (1996) and Bright (2004).
123. For example Chufrin/Saunders (1993), Estrada-Hollenbeck (1994), Crocker (1996), Maley (1994). Greater recognition in these experiments was gained by the University of St Andrews (25.9.2011), the University of Colorado (25.9.2011), John Carroll University (25.9.2011), the Harvard Humanitarian Initiative HHI (25.9.2011) and the Nobel Prize Organization (25.9.2011).
124. For a typical example, see Bright (2004).

125. Naranjo (2005).
126. Naranjo (2005, p. 92).
127. Wycoff (1991, pp. 25–27).
128. Buzan cited from Wycoff (1991, p. 39).
129. In the literature this list commonly features: note taking und note making, project management, brainstorming, managing meetings, to do lists, presentations, learning skills, personal growth.
130. In agreement Singer (2002, p. 121).
131. Wycoff (1991, pp. 29–31).
132. Buzan/Buzan (1996, p. 18).
133. Naranjo (2005, p. 83) [first issued in 1972].
134. Güzelmansur (2012, pp. 58–67).
135. Roth (1998).
136. Buzan/Buzan (1996, pp. 245–274).
137. Buzan/Buzan (1996, pp. 183–191).
138. Dietrich (2011, pp. 45–151).
139. Described in Dietrich (2013, pp. 38–39) and (2011, pp. 104–105).